

# he **LUTHERAN**



**REFUGEE SHOEMAKER**

The church gave him a new start at 75



## Something to Draw On

FOR SOME MONTHS a major industry in our community was held in the grip of a strike. At first it promised to be a short one but as time went on families all around our town were beginning to feel the pinch.

One afternoon I had business at the local bank. While I was waiting to see one of the officers, I found myself staring at the floor. Melting snow outside had made the lobby floor slippery. Over the morning hours customers had left a damp trail of footprints across the lobby floor.

As I STUDIED the pattern, I became aware that the trail was most noticeable in one direction—toward the side of the bank where tellers took care of withdrawals. The strike is beginning to hurt, I concluded sympathetically. People are being forced to dip into their savings. At the same time I thought, "How good it is that there is something to draw on!"

As I left the bank and headed back in the direction of the church, I could only help but think of the greater resources God provides for us. How wise we are when we keep them ready for the emergencies of life.

—ROBERT H. THURMAN



## The LUTHERAN

*News Magazine of the United Lutheran Church in America*

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## THIS WEEK . . .

● OUR COVER SHOWS Alexander Domenko, once a soldier in the army of imperial Russia, now a shoemaker in Salzburg, Austria. He owes his trade, shop, and home to the efforts of the World Council of Churches which pulled him, and thousands like him, out of dreary refugee camps and gave him, at 75, a new existence. As Baden Hickman, roving reporter for the World Council of Churches, tells the story (*page 15*), Austria is a testing ground for a large-scale human rehabilitation program. There are still over 4,500 refugees to be assisted in resettlement in local communities.

● TO CUT DOWN on Christian missions to the Jews would be a form of discrimination, a National Lutheran Council official said. For a report on the council's activities, see *page 4*.

● PRAYER IS MANY THINGS to many people and there are no statistics "this side of heaven" about how many people pray and how well they do it. But there is a concern among many people about the how, when and why of prayer in a world that leaves little time for quiet reflection. Out of his 17 years of experience as a parish pastor in New York and New Jersey, Associate Editor Albert Stauderman answers some of the questions most commonly asked by church people about prayer.

● MAJOR NEWS DEVELOPMENT this month was the announcement by Berlin Bishop Otto Dibelius that he intends to resign next year. It came at the height of a controversy over the bishop's attitude toward Nazi Germany as well as his sternly declared opposition to the Communist government in East Germany. Next week, THE LUTHERAN will publish substantial parts of the bishop's speech to the synod of the Berlin-Brandenburg church in which he dealt with these allegations and gave his spiritual testament.

# **THE CHURCH IN THE NEWS**

## **Foreign aid gets church backing**

A parade of ventures in Lutheran co-operation passed in review before 39 councilors who represented eight church bodies at the National Lutheran Council's annual meeting at Atlantic City this month. Overseas aid, student work, American missions, welfare programs and service to military personnel are among the council's activities.

Economic, social and political problems in the world today are so big that government aid programs have become "imperative," a statement adopted by the council declared. United States efforts to offer self-help to underdeveloped areas through investment, trade agreements, technical assistance and development of industry will "in the long run make the greatest contribution to growth, well-being and peace," it asserted.

The document, prepared by the NLC Committee on Social Trends, challenged large amounts spent on military programs since "they cannot reach the roots of our world problems. They can best be justified as 'buying time' during which we and our neighbors can work on those projects which offer greater promise for promoting equity, freedom, and growth in the economic and social realms."

## **Relief gifts increase**

Lutheran World Action funds provided \$2.4 million last year for international relief projects in 30 countries on five continents, Dr. Stewart W. Herman reported. Funds were used to aid younger churches and refugees. The overseas aid was indicative of the extent of Lutheran concern for those in need," Dr. Herman commented. He is executive secretary of the council's Division of Lutheran World Federation Affairs.

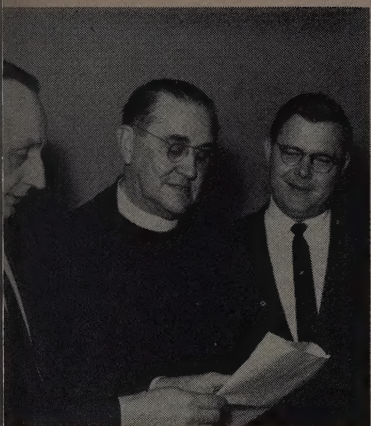
Total raised by the council's member churches for LWA was \$3,906,615, Rev. Rollin Shaffer announced. Besides the overseas aid, it supported service centers and other ministries to armed forces at home and abroad, ministry to temporary communities, and various international church projects, he noted.

Dr. Herman called for a special effort during the current year to provide a million-dollar refugee aid program in addition to regular relief appropriations. These funds would further World Refugee Year plans to find permanent homes for refugees in Europe, Hong Kong, the Middle East and India.

Beside monetary gifts, Lutheran bodies co-operating in Lutheran World Relief sent 128 million pounds of relief supplies valued at \$12 million to areas of need in 13 countries, Bernard A. Confer reported. The material included clothing contributed by church members, medicines, and surplus commodities from government stocks.

## **Jewish missions urged**

"The time is right for a more intense effort at the evangelization of the Jewish people," Dr. Conrad Hoyer said. It was Hoyer's last report to the council as head of its Division of Home Missions. He will later this year take over a new position as associate secretary in the home



EVANGELISM leaders at Omaha meeting included the Rev. William E. Berg (Augustana), Rev. G. Paul Musselman (NCC), and the Rev. J. Bruce Weaver (United Lutheran Church).

as division of the National Council of Churches.

Conversion of the Jews is a matter of Christian conscience and commitment, Hoyer continued. "If the laborers are in reaching the Jewish people, this is not only because we have segregated Jewish people from the rest of the people in our mission thinking. . . . We have no alternative but to bring the gospel to the Jewish people and to all others; to neglect them or to leave them out is to discriminate against them."

Urban population is increasing but churches are losing out, Dr. Hoyer added. "Dramatic changes within our times" require that churches "be especially alert," he said. To assist city churches to meet the new challenges, "master planning studies" will be undertaken by the council this year. Baltimore and Cleveland will be the sites of the studies, which will concentrate on an entire area rather than on specific congregations.

Rural churches are benefiting from "new life" programs instituted by the NLC, Dr. Hoyer continued. He noted that 3 million Lutherans in 9,975 congregations are in town and country areas.

## Evangelism is for everybody

Church members still have a "false image" of evangelism as a "form of revivalism" or as a membership recruiting program, the Rev. J. Bruce Weaver told the Mid-America Lutheran Evangelism Conference at Omaha. He emphasized that evangelism is not a "specialized activity" but is the "Gospel itself in action, the whole life of the church surging forth into the world." Mr. Weaver advocated that evangelism programs be promoted in congregations in preference to "creating new organizational structures that burden pastors and church members."

Mr. Weaver is evangelism director for the United Lutheran Church which joined with the Augustana, American Evangelical and Suomi churches to sponsor the conference. Nearly 500 pastors and lay leaders attended. The conference was the first such effort of the four churches, now engaged in merger negotiations.

More than one million Protestants dropped out of churches last year because they moved and "were too weak in the faith to find a new church home of their own," the Rev. George A. Housewright told the conference. He suggested that congregations make a periodic census of their neighborhoods in order to find and reclaim these members.

Others who addressed the conference were the Rev. G. Paul Musselman, recently appointed director of the department of evangelism of the National Council of Churches, and Dr. Edwin T. Dahlberg, president of the National Council of Churches.

## Many Catholics become Lutherans

United Lutheran churches in 1958 gained four times as many members from Roman Catholicism as were lost to the Roman Catholic Church, the once-in-six-years Manifested Life of the Church report revealed. The report was compiled by Dr. F. Eppling Reinartz, ULC secretary, from the parish records of the 4,500 ULC congregations in the United States and Canada.

United Lutheran congregations received into membership 3,566 former Roman Catholics during 1958, the figures revealed. During the same period 868 members were dropped from the Lutheran rolls because they had become Roman Catholics. Many of the gains came as the result of marriages between Lutherans and Roman Catholics.

Use of vestments by pastors showed a sharp increase. In the first report in 1941 only 216 reported using cassock, surplice and stole. The number jumped to 723 in 1947, 1,535 in 1953 and 2,711 in the most recent tally. Number wearing a black robe was 1,250 while 123 reported that they did not use vestments.

At the close of 1958 the new *Service Book and Hymnal* had been introduced into 1,951 congregations, the report showed.

*(A complete summary of the report will appear in next week's LUTHERAN.)*

## Chaplains have inner conflict

Lutheran chaplains in the armed forces have to minister to members of every denomination and to many with no religious convictions, the Rev. Engebret Midboe, secretary of the Bureau of Service to Military Personnel, told the NLC meeting this month. They become "keenly aware of the broken relationships" within the churches. "A strong sense of denominational loyalty confronted with a

warm desire to be co-operative in 'ecumenical' arrangement at times caused painful, inward conflict," he said.

Mr. Midboe said 739 Lutheran chaplains were serving the U.S. military forces, 512 from the eight National Lutheran Council bodies and 227 from the Lutheran Church—Missouri Synod. 294 are currently on active duty.

Meeting in Washington, a conference of Army chaplains was warned by Lyman Lemnitzer, Army Chief of Staff, that new war strategy will place an additional burden on chaplains. In a missile war, soldiers will be grouped into small isolated units, he said, making every group a "Lost Battalion." This demands "a reserves of great spiritual and psychological strength," he said. Another grim fact in future wars is that a single blow could cause "wholesale carnage," he added.

United Lutherans believe that chaplains "need maturity of experience," Franklin Clark Fry, ULC president, told the U.S. Air Force. In response to a request for a policy statement, Dr. Fry said chaplains should have three years parish experience before going on active duty "except in the case of a national emergency."

## Anglicans protest "drift to Rome"

Five hundred clergymen belonging to the "evangelical wing" of the Church of England protested to the Archbishop of Canterbury and York last month against "a movement toward Roman Catholic practices." The document, signed also by about 100 laymen, warned that the Church of England was drifting away from "the benefits to religion gained by the Reformation."

The protest "regretted" that "certain leaders" of the Anglican community seemed determined to impose "that form of religion which had driven

ny to other denominations or to cease  
rshipping altogether . . . We also are  
cked by the scandal of Anglican  
gymen making solemn declarations on  
Prayer Book without intending fully  
honor their pledges."

The memorandum appealed for a re-  
n to "simplicity of worship" and Scrip-  
al doctrine. It recommended that the  
e of vestments cease," that revisions  
church laws "should not force contro-  
sial issues upon the church," and that  
Bible be established "in fact as well as  
ory as the final and supreme authority  
all matters of faith and doctrine."



NEWBERRY'S NEW PRESIDENT  
*Dr. A. G. D. Wiles*

## Wiles to head Newberry

New president of Newberry College in  
uth Carolina will be Dr. A. G. D.  
les, it was announced by Dr. H. Odelle  
rman, chairman of Newberry's board  
trustees. Dr. Wiles, who since 1936  
s been head of the English Department

at The Citadel, military college in  
Charleston, South Carolina, will succeed  
Dr. C. A. Kaufmann in September. Dr.  
Kaufmann has resigned for health rea-  
sons.

Born in Maryland 54 years ago, Dr.  
Wiles was graduated from Gettysburg  
College and received his doctorate from  
Princeton. He taught at the Hun School  
for three years before going to The  
Citadel. He is a nephew of the late Dr.  
Charles P. Wiles who for many years  
was editor-in-chief for United Lutheran  
Church parish education material.

Newberry's new head has been active  
in the work of the South Carolina Synod  
and in the Southern Association of Col-  
leges.

## Kerala Reds are ousted

Christian and Hindu leaders in Kerala,  
South India, had united last year in op-  
position to the state's Communist regime.  
The only Red-governed state in India had  
aroused the opposition of the religious  
leaders when it attempted to control pri-  
vate schools operated by Roman Catholic  
or Hindu communities. Protests were di-  
rected against a decree that all teachers  
must be appointed from Communist-  
approved lists.

Moslems joined in the protests. After  
bloody clashes had caused death or injury  
to many, the Indian government took  
over control of the state, the only place  
in the world where a Communist govern-  
ment had gained office through free elec-  
tions.

Early this month Kerala's 8 million  
voters went to the polls to choose a new  
government. The high turnout of voters  
resulted in the anti-Communist United  
Democratic Front winning 94 seats of the  
126 in the state's parliament. Five seats  
were won by independents, while the  
Reds retained 27. Despite this result,

Communists polled 42.5 per cent of the total vote, 7 per cent more than in the 1957 election which swept them into power.

### **Church gifts aid child health**

Illnesses once common among children in Jamaica, British West Indies, have been sharply reduced as the result of a child-feeding program supported by U.S. Protestants. Raymond W. Schember, Jamaica representative for Church World Service, reported that 100,000 school children on the island have benefited from a school lunch program designed to balance diets low in protein and other nutrients. Church World Service, an agency of the National Council of Churches, is supported through the "One Great Hour of Sharing" appeal.

Teachers report that jaundice, once a summer killer of children on the island, has almost disappeared in areas where the diets have been supplemented. Intestinal ills are less frequent and dental health has improved. Better school attendance is a by-product of the program. Attracted by the promise of a good lunch, children attend more regularly.

The Jamaica activity is a small part of the world-wide program of Church World Service. Foods are from surplus U.S. stocks, with the church agency providing shipping and distribution costs.

### **Catholics borrow from Teamsters**

A million-dollar loan has been made by one of the pension funds of the International Brotherhood of Teamsters to the Roman Catholic Diocese of South Florida. A spokesman for James R. Hoffa, president of the union, said the money came from an \$80 million reserve in the Teamsters' Central States and Southwest Fund. The union said the loan had been made to the diocese at 6 per cent annual

interest "for whatever use they want make of it." Under Florida law, bishop of a Roman Catholic diocese of all church property within his jurisdiction and can sell or mortgage it at will.

Religious groups in Florida had borrowed from banks and insurance companies to finance churches, hospitals, schools. This was said to be the church loan given by a union fund, however.

The union, which was expelled by AFL-CIO in 1957 on charges of corruption, is said to have \$13 million invested in Florida. It holds mortgages on at least three of Miami's luxury hotels.

Bishop Coleman F. Carroll expressed surprise that the loan had aroused interest. He said it was "a simple business deal" to finance homes for the aged.

### **Korean reunion sought**

Largest Protestant body in South Korea is the Presbyterian Church, with about 550,000 members. Last September the group's 44th General Assembly was split. Led by two former moderators of the church, a minority group walked out. Their major objection was said to be the church's membership in the World Council of Churches and other interdenominational movements.

The split widened when the minority group organized its own assembly, elected a moderator, and took over the Presbyterian seminary at Seoul. Supporting the split was the International Council of Christian Churches, a U.S. fundamentalist group. Dr. Carl McIntire, ICC president, promised the minority group \$100,000 "Christmas present" to strengthen their stand.

Missionaries and representatives from Presbyterian churches in Australia and the U.S. urged reconciliation. A peace committee representing the two factions

RS. HANNS LILJE with the  
shop of Hannover as they ar-  
ed at a New York airport for a  
e-month stay in United States.  
Lilje is former president of  
Lutheran World Federation.



professed "shame and sorrow at the un-  
fortunate division." This month the com-  
tee set Feb. 17 as the date for "re-  
stituting" the General Assembly which  
d been disrupted by the walk-out. Ex-  
mists said they wouldn't come back  
less the church first promised to with-  
w completely from the "ecumenical  
vement."

### Lilje discounts anti-Semitism

There is no major revival of anti-  
nitism in Germany, Bishop Hanns  
Lilje of Hannover declared. The German  
urchman, who is president of the  
ited Lutheran Church in Germany, ar-  
ed in New York this month for a se-  
ster as visiting professor at Union  
inary.

With only 30,000 Jews in West Ger-  
ny, there are "very few remnants of  
guine Nazi feeling" among the land's  
million people, Bishop Lilje said. He  
eed that for political reasons some  
ght try to stir up anti-Jewish feeling  
d added, "The Communists will try to  
ke the worst of it." German authori-  
will deal "firmly and soberly" with

attacks on any race and "make it clear  
that it is below our German dignity,"  
Bishop Lilje said.

Preaching in the new Cologne syna-  
gogue, Dr. Joachim Prinz of New York  
said he was convinced that Chancellor  
Adenauer and the West German govern-  
ment "honestly seek a new German-Jew-  
ish relationship." Dr. Prinz is president  
of the American Jewish Congress. At the  
cornerstone-laying for a synagogue at  
Bremen, Mayor Wilhelm Kaisen urged  
that "the bitter experiences of the past"  
lead to "respect and love" between dif-  
ferent races and religions.

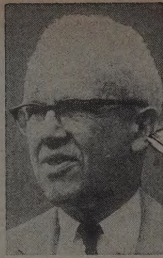
### And so forth

New official monthly of the Episcopal  
Church will make its bow in April. To  
be titled *The Episcopalian*, it will succeed  
*Forth* which has a current circulation of  
50,000. Editor is Henry McCorkle.

Harald D. Haanes of Norway has been  
named administrator for the famed Au-  
gusta Victoria Hospital on the Mount of  
Olives, Jerusalem. The hospital is oper-  
ated by the Lutheran World Federation.

## WASHINGTON

By ROBERT VAN DEUSEN



### ALGERIAN CRISIS

FRANCE HAS taken on a new identity since General Charles de Gaulle took the helm. From a second-rate power governed by a succession of uneasy coalitions, it has resumed its place of respect in the western alliance.

One of the toughest problems de Gaulle had to face in forging a new sense of national unity was to arrive at some coherent policy on Algeria. Even before the present revolt, French public sentiment was split over this North African outpost.

Technically a part of France, this area was teeming with unrest. Native Algerians looked with envy on the independence of the neighboring states of Tunisia and Morocco. The rising tide of African nationalism sent waves of anti-French sentiment across the land.

Leaders of this ferment were rabid Algerian nationalists. Using guerrilla tactics, they struck terror into the hearts of the people of French descent, who were outnumbered ten to one by the Moslem population. The French settlers, some of whom had earned the hatred of the Algerians by their high-handed political and economic control, knew that their own safety lay in maintaining close ties with France.

WHEN DE GAULLE came to power, passions in Algeria were at a high pitch. With characteristic directness, he went to

Algeria to appraise the crisis and to deal with it in person. He appealed to the large middle group of Moslems, offering them political equality as voters and representation in the French parliament. He promised them a chance to determine their own future as a country: integration with France, autonomy within a French-led federation, or complete independence.

The appeal worked. Majority sentiment in Algeria swung behind the French leader's proposals. But both extremists were disgruntled: the fiery nationalists who wanted nothing short of independence, and the settlers, who resented concessions to Algerian nationalism.

### Open revolt

THE RESISTANCE of the French colonists was strengthened by promises of support from right-wing factions in France. Disaffection crept into segments of the army, including the troops stationed in Algeria.

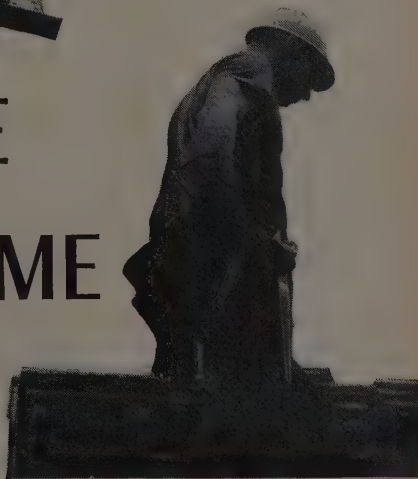
French leaders in Algeria decided the time had come to challenge de Gaulle's authority. With tacit support from General Jacques Massu, they threw up barricades and launched an open revolt.

De Gaulle acted promptly by recalling General Massu. Even though the French population still backed the rebels and the army could not be counted upon to crush the rebellion by force, he waited a few days until the men on the barricades grew weary and then commanded the military leaders to restore order. Opposition to de Gaulle fell apart and leaders of the rebellion were arrested. The situation was under control but still precarious.

Leaders of the western nations waited tensely to see what the outcome would be. With a summit conference coming up, the course of world events could be affected by the answer.

# PRAYER TIME

CAN BE  
ANY TIME



Want to lose weight?—"Pray your weight away."

Want a special favor?—"Pray to St. Jude."

Need strength or security?—"We will teach you how to unlock the secret vaults of the ages to release through your body hidden powers . . ."

MORE ABOUT the above question-and-answer game can be found on many back covers of newspapers and magazines. You may scan them with a sense of amusement. Or you may feel offended because you may make a mockery of prayer. After all, prayer is our way of talking to God. It is a part of our faith. We owe it reverence. But irreverent though it is, the asser-

tion that you can "pray your weight away" or that a prayer to St. Jude will get you a color TV set points up the fact that prayer is many things to many people. It may be a quack psychological scheme. It may mean counting beads.

It may be a nod in the direction of God at the Fourth of July celebration

---

BY ALBERT P. STAUDERMAN

when the minister has to shout the firecrackers, some perfunctory mumbling at the start of the school day or the lodge meeting, or a "thank you for the food, God" followed in the same breath by "please, pass the salt."

Whatever form it takes, prayer is part of our way of life. Surveys of religion in America have revealed that almost everybody says he believes in God, claims to be a church member, and asserts that he prays.

Some of these claims can be stacked up against statistics. Sixty per cent of the U.S. population is actually on the rolls of some church. Many of these are inactive. But another 38 per cent think they are church members—which may mean that they call a clergyman to get married or to get a member of the family buried in style.

YOU CAN'T FIND true statistics this side of heaven about prayer. If people claim that they pray, you must believe them. It's likely, though, that to many people praying means repeating the Lord's Prayer or saying a Hail Mary in a service of worship; or perhaps racing through "Now I lay me down to sleep" just before slumber overtakes them.

Efforts have been made to encourage family devotions among church members. Useful material is provided; plans are described. In the hectic rush of everyday life, some of this isn't practical. Between the alarm clock and the school bus there isn't time for reflection.

Even the family dinner or the quiet "togetherness" of an evening around the fireside is rare. There's homework and television for the youngsters, bowling or baseball for dad, a visit to the neighbor's for mother.

The Victorian portrait of a child at prayer (blonde, blue-eyed, hands joined

together, eyes rolled upward) is out of date. But is there a modern version of it? The matter-of-fact attitude described by TV star Robert ("Father Knows Best") Young who reported that his daughter Kathy, after finishing her evening prayer, added: "And now, God, what can I do for you?"

I DON'T KNOW how you pray or whether you're satisfied with going through the motions or willing to accept the discipline required to enter into conversation with God. The choice is yours and nobody can give you a cut-and-dried formula on how, where and when to pray. "Give us this day our daily bread" is as good a prayer as "Take my life and let it be consecrated, Lord, to thee," though one is an "asking" prayer while the other one expresses submission to the will of God, complete surrender and trust to the divine love and forgiveness.

Prayer can't be condensed into one form. It isn't necessarily an action statement. Among the many kinds of prayer the spoken words may be the least effective. There's a depth to real prayer that is least likely to be found in a public service or public place.

James Russell Lowell wrote, "I, too, still pray at morning and at eve, Though in my life perhaps have truly prayed Thrice, stirred below my consciousness have felt that perfect disenchantment which is God." To him the best kind of prayer meant completely getting away from himself; getting completely "out of this world."

Surely Paul did not have spoken prayer in mind when he urged, "Pray without ceasing." We've fidgeted through many endless prayers which seemed empty if the speaker were taking this literally. Paul meant that the whole life of a Christian is to be a prayer. It is to be living



an awareness of God's presence and response to his goodness and love. More often, though, prayer is a form of worship or devotion in which we express our thoughts before God. Spoken or unspoken, this kind of prayer demands that our vague ideas and feelings be crystallized into words and phrases with meaning. They may be timeless words of devotion like the "Kyrie eleison" of our liturgy, familiar forms we have been

taught, or the outpouring of our minds before God. It won't all be talking, either. There are times when we must be still.

BEHIND ANY FORM of prayer is the question of why we pray. Do we pray to please God? Or because we've been taught that it's the right thing to do? Or do we make prayer a sort of celestial shopping list?

Jesus said that God knows what we need before we ask. Then, why pray for things? And if God loves to give, why should he wait for our prayers?—Just as a mother doesn't wait for her child's requests God's will is done without our prayer. Suppose we had to plead for every gulp of air, every swallow of water!

Luther explains that when we pray we are making ourselves aware of the fact that God is the giver. We are then enabled to receive his gifts in the proper frame of mind. In this sense even a prayer that asks for things may help us to grow spiritually.

THE MORE we pray, the better our prayers can become. In *The Brothers Karamazov*, Dostoevski wrote, "Every time you pray, if your prayer is sincere, there will be a new feeling and a new meaning in it which will give you fresh courage and you will understand that prayer is an education."

The more we pray, the more we realize our need for God. We are reminded of the power of God and of our own shortcomings. We need that reminder in these days when we feel so self-sufficient, shooting little metal spheres into space and complacently assuring ourselves that creation can be part of a scientific process.

It takes a lot of insight to recognize our human insignificance before God, the all-powerful, all-good, and all-wise. Too often we are led to think of God as a cosmic errand boy, assigned to the task of bringing us things. And just as often we regard him as a heavenly emergency crew, whose task is to get us out of the mess we've gotten ourselves into,

rushing to every scene of accident, collision or disaster. Even worse is the notion that God will conform to our standards, lending his power to buttress our ambitions and pamper our prejudices.

SOMEWHERE ALONG the line we learn that God is what Kierkegaard called the "Wholly Other." Perfect, right and holy, he is full of majesty beyond understanding. Yet he is loving and concerned even with the sparrow's life.

This great God has the power to change our lives. When we stop trying to direct and report for duty at his command, some of the conflicts and anxieties that sap our strength are already moved. Often our will and God's are speaking with different voices. We say, "Do this," and we say, "No, I don't want to do that." It leads to a sort of civil war within us—an internal conflict that has driven many to the psychiatric couch or the mental hospital.

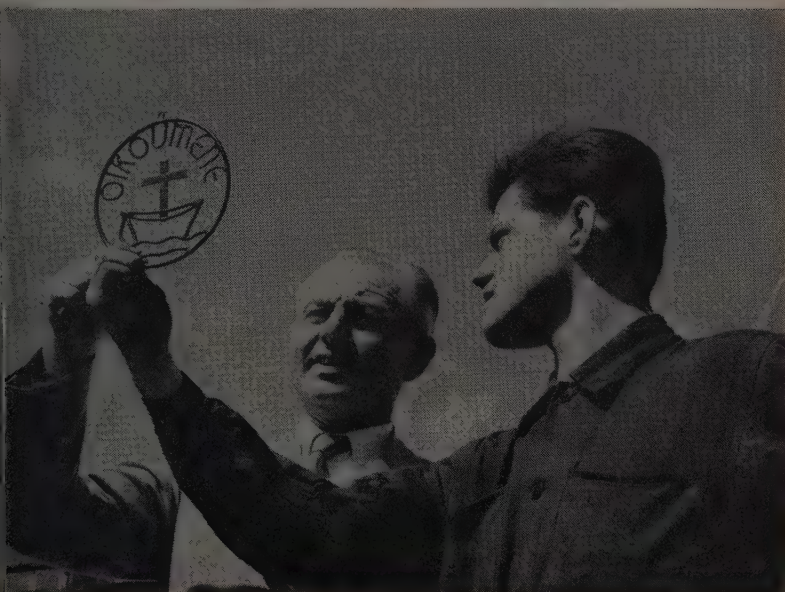
Like Jesus on that dark night in Gethsemane, we need to say, "Not as I will but as thou wilt." This is a good prayer but God will not force it from us. We have to offer it voluntarily.

Every parent knows that some children cannot be given unless children realize they need them. Food, clothing, shelter can be provided for anybody, but you can't give advice, or love, or education, unless the receiver is willing to accept.

So it is with God. There are things he cannot give until we are ready to receive them. When we discover our need and turn to him in prayer, he can give what he alone can offer—fellowship, forgiveness and love.

**A second article about the how and why of prayer written by Dr. Albert Stauderman, associate editor of "The Lutheran," will follow.**

## Austria: Haven for Refugees



*Teacher and student at Spittal Vocation School*

## New Day for the Homeless

BADEN HICKMAN

AUSTRIA HAS BEEN a postwar haven for stragglers, terrified refugees by the thousands—among them 180,000 escapees of the 1956 Hungarian uprising. It may also be destination for two young men slipping over the border from Eastern Europe just as you read these lines.

Day and night, through toy-like border villages, refugees have arrived in numbers as to upset the population balance of Europe. Estimates put the number during the last ten years at 1,500,000 men, women, and children who streamed

homeless, penniless, and too often hopeless into Austria.

Today, within the nation whose moral and fiscal rejuvenation is symbolic of Western Europe's postwar recovery, a great attempt to solve the problems of refugees is taking place.

DURING WORLD REFUGEE YEAR Austria has become the scene of a huge united effort to rescue thousands caught in the whirl of war and revolution. The World Council of Churches shares in this effort.

The caseload of refugees totals more than 4,500. There are 1,620 for integration into local communities—the old and

physically handicapped, many of whom have been languishing in camps for ten or fifteen years, and the young. Some 2,000 Hungarian refugees came to Austria as unaccompanied young boys and girls, student leaders of the revolution and sheer adventure-minded teenagers.

Wholesale camp clearance is the Austrian goal of the United Nations High Commissioner for Refugees. The WCC policy conforms to this goal by helping to supply adequate housing to rehabilitated refugees.

A new block of WCC apartments opened in Salzburg will house 28 families (75 people) from Camp Parsch, the depressing compound of wooden huts which at one time housed as many as 2,500 people. Just 232 refugees remain. Some live seven to a room. This will be the last winter they will have to listen to their neighbors' tramping along the corridors.

One by one as the 20-year-old barracks, first built to accommodate Polish displaced persons, are being torn down, the women are turning again to their "bottom drawers." "Bottom drawer" or "hope chest" is the description of a girl's store cupboard for her new home. Electric cookers, a radio or small rugs, furnishings and maybe a washer, paid on installments during the long years of waiting, are being unwrapped.

They are the chrome-plated symbols in this gadget age indicating that something of a normal, rational existence is returning for these refugees in Austria.

Another apartment block is also being built in the center of Salzburg which will become the long-awaited home of 80 more "hardcore" refugees. These are the old and the handicapped, rejects for whom other nations have no room.

THESE AND OTHER building schemes in Austria by the World Council are desig-



KITTEN IN THE BARRACKS . . .

nated "housing with care." Camp inevitably leaves its scars on the and general outlook. An on-going gram, which lists such things as handicraft and hygiene, is necessary. Her pride must be restored for those used to living in one room.

Rents of the new accommodation proves to be a problem. While the cost of 250 Austrian shillings a month is relatively cheap, it is high compared with the previous camp charge of 50 Austrian shillings. This requires careful advice and aid from WCC staff.

The leader of the team and the World Council's refugee work in Austria is Arthur Foster. He is an Englishman from Lancaster where people are known for common sense.

The day a young theological student volunteer worker, arrived for camp work, Mr. Foster asked:



... TO MOTHER IN NEW HOME

Did you say your prayers this morn-

Yes, I did."

Good. Now I want you to stay on  
knees a while longer and get some  
's scrubbed."

o LIVE IN Mr. Foster's new WCC  
es (and any others that are being  
in Austria during World Refugee  
r) a man needs work. This, too,  
es within World Council planning.  
ects include a refugee furniture fac-  
in Upper Austria and a galvanizing  
t in Salzburg Province.

perations began in the countryside  
e years ago. There was no working  
tal. A two-story building was ac-  
ed, and a craftsman from behind the  
Curtain returned to his old trade.

ut profits and losses moved up and  
n the balance sheet with the jerki-

ness of an early silent film. The gal-  
vanizer and his refugee colleagues were  
craftsmen, not bookkeepers. They went  
heavily into debt. A check this month  
shows that Galvania, trade name for the  
refugee enterprise, while still owing  
money, is now making a small profit.

Today's team of 19, working a 45-hour  
week, handles anything from dental  
equipment to ladies' high heels. The  
worst days are over. Just the debts re-  
main to be underwritten.

ALL THIS IS PART of the fourfold WCC  
work of resettlement, integration, welfare  
work, and education. Through Church  
World Service, American churches take



MANY ARE STILL WAITING



WORLD COUNCIL OF CHURCHES' RECREATION AND REHABILITATION CENTER  
*Staff members, all volunteers, come from four continents*

an active part in the refugee rehabilitation program. To supplement meager diets, there are the packages distributed by Evangelical *Hilfswerk*, the aid arm of Austrian Protestant churches. Into these packages go items such as corn oil and sugar supplied by CWS.

Refugees are supplied with clothing sent by CWS. But perhaps the biggest boost given the WCC program in Austria by American churches is the sponsorship of refugees able to migrate to the United States. Churches co-operating with Church World Service have taken responsibility for finding homes and jobs.

For education and the care of the young, unaccompanied people, often beset by moral problems, there are WCC working centers at Innsbruck, Badgastein, Linz, Kotschachsdorf, Spittal, and Chandler Heim.

MR. FOSTER puts it this way: "We have always felt that we must do something for the young people and children.

We have gone into university, high school and general education. We have taken girls off the streets and given them a hope in life.

"At our trade school for refugee children at Spittal the problem boys are being turned out as the best young blacksmiths, motor mechanics, and iron workers in the country. We have a waiting list of employers."

Chandler Heim, a holiday center for groups of boys, has become one of the most successful homes of experimental living. Boys of many nations are covering a common way of life. "The early days were difficult. When Hungarian fighters first found rest there, they asked for guns and a rifle range in the mountains so that "we can train to go and defend our country."

But as Mr. Foster tells any visitor of the World Council of Churches' work in Austria: "This is the Church at work in the world. And the Church is not a home for angels but a school for sinners."

# Conquered the Machine Age

## People Would Rather Be Friendly

BY BARBARA MURPHY

IT ALL BEGAN with my sink. The sink was filled with dirty water that refused to drain because the drain was stopped up.

You know what that means. It means having to call the plumber, and calling the plumber means a giant mess in the kitchen and a giant hole in your weekly budget. I was equally scared of both.

But there wasn't much else to do. The water in the sink was bubbling ominously, and I was in the middle of cooking dinner. I called the plumber.

He came within an hour. The first indication that this was going to be a new experience was when he entered the door and smiled. Indication Number Two was when he said he was sorry to see me in such a mess. He said he could understand because his wife gets upset every time their sink is stopped up and, he said, it happens even to a plumber.

And then he put my heart completely at rest by assuring me not to worry about dirty pans. "You'll be able to wash them up by the time your dinner is cooked," he said.

THEY SAY a plumber works with the slowness of a turtle taking its evening stroll. This one was different. He worked with the rapid efficiency of a surgeon performing an appendectomy. And he never stopped chatting, mostly about his children and comparing notes with me about mine.

One of my faucets had been dripping for some time. I didn't mean to bother

him about it, but he spotted the drip and fixed it in a minute. Then he cleaned my sink, gave a last satisfied look at the drain now swallowing water in great, contented gulps, and left with a cordial good-bye.

The last pleasant surprise in the plumber episode came a few days later with the bill. It was half of what I thought it would be, and there was no word about the leaking faucet. It had been a present from my gracious friend.

WELL, THIS SORT of thing makes you think. And so, when I sent my check to the plumber's firm, I put a little note in the envelope. I told them how happy I had been to meet this man who had done a good, quick job on my sink and made me feel good as a bonus.

Two days later I got a letter from the



boss. He acknowledged my note and thanked me in return for sending it. "Most people write only when they want to complain," he wrote. "You're the exception, writing when you want to say something nice."

I put the letter on the table, next to my second morning cup of coffee, and remembered that I was one of the people who write mostly when they want to complain. I have a temper like a Roman candle. It doesn't take much to get it lit.

But there was time to change. Many times I had thought somebody had done a good job for me but somehow I never said anything about it. Well, I thought, let's get started on a thank-you binge. It ought to be fun.

THAT SAME AFTERNOON I got my chance. The bill from the department store arrived and made me think of the girl who had sold me yarn for my knitting. I'm a slow chooser. She hadn't minded it a bit. In fact, she had encouraged me to take my time. "You want the color to be right," she said with angelic patience.

She had done this sort of thing before, and I decided to let the store know about it. I put a note along with my check in



which I told the manager about the I got a nice letter back in return.

My next chance came with the shipment of books from the mail order house. I had ordered the books just a week before. They were wrapped in cardboard to prevent the covers from getting ruined on the way. I sent a thank-you note with the shipment along with the new order and mentioned I was pleased with the way of handling their business. I don't know why, but it made me feel good to tell people that I was pleased with them.

I DIDN'T STOP at the letter writing. I discovered that I could say thank-you to people who did little things for me, their line of duty, but did them well, efficiently and with a smile.

There was Frank, the fuel oil man. I didn't know his full name, just the "Frank" scribbled at the bottom of the delivery note he gave me after filling my tank.

I don't think I had ever talked to him at all. But I had noticed that he did trample all over my lawn when he pulled



the fuel hose but walked carefully along the edge. Only I had taken it for granted. The next time he came I went and brought him a cup of coffee. He was the most surprised man you ever saw, but he lit up like a supermarket on a rainy day.

The milkman never makes less than two trips between my door and his truck. He comes up to get the empties and read the order note, then he goes back to get the milk and the cream, and many times it just happens to remember at the last moment that I need more eggs and so goes back to the truck a third time. I didn't know quite what to say when he offered him a freshly baked cinnamon roll to eat on his way.

YOU SEE where a thing like that gets me. There were people who didn't come to my door or to whom I didn't owe a check. Like the organist in church whose music has done a lot for me, only he didn't know it. I told him about it in a short letter.

I wrote a note to my children's doctor from whom I had victimized at every major cold or stomach upset my children have ever suffered. He had never stopped long enough in my home or I in his office to thank him for how much I appreciated his help. I wrote it down and told him.

There were a lot of other people who deserved a thank-you. In fact, the more I thought about it in this campaign, the more people I found. It seems they were all around me, only I hadn't taken the time to discover them.

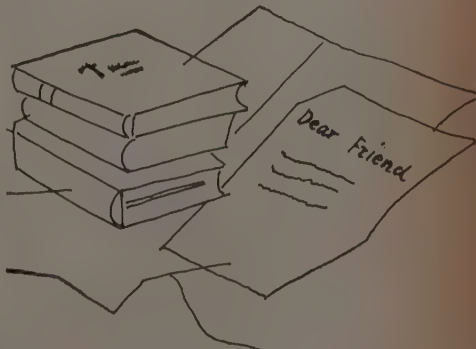
HOW DID PEOPLE feel about my notes? My hairdresser told me. She said, "Most ladies think the tip will take care of everything. They press some money into your hand and give it no second thought. And almost all are convinced

that it's my job to do their hair, and do it well. They pay for it, so, why bother to thank? A nice word is much more rewarding than this take-it-for-granted attitude."

I think I mentioned that I got thank-you notes in return for mine. That isn't all. I got not just notes, but a lot of smiles—and friendship, and happiness. I've discovered that the world is full of people who'd rather be friendly than businesslike and stern.

Just the other day I got a package from a store which had given me good service in the past. I had told them so in the course of my campaign.

In the package was the itemized bill, duly executed by some IBM machine. But at the bottom of the bill was a very IBM-unlike handwritten note which said, "Dear friend, I hope you're satisfied." The note said, "Dear friend," not, "dear customer." I believe, the "friend" was meant just the way I interpreted it. A sign, a signal, if you will, from one human being to another, saying, perhaps with a twinkle of the eye, that two people overcame the machine age, the impersonal relationship of names on a billing order, to make contact as people ought to do.



**Albert Sommerer stood on the threshold of a big-league baseball career when fate struck. He fought back and today he says:**

# "I'm a Lucky Guy"

BY DARRELL SIFFORD

SOMEBODY WITH A FLAIR for figures once calculated that for every baseball player who wins a job in the major leagues there are 1,000 who fail to make the grade. The majority stumble because they lack the physical sharpness to compete day after day, year after year in a sport that pits man against man to the cheers of thousands.

A few don't make it because they are victims of circumstance. They are the ones whose lips might smack of bitterness. Albert Sommerer is one of these men. But he has no remorse, "only a lot of pleasant memories."

For Sommerer, a member of Trinity Lutheran Church in Jefferson City, Mo., the memories include a letter, dog-eared and tattered and dated Sept. 14, 1941. It's typed on stationery of the St. Louis Cardinals and signed by the late Sam Breadon, former president of the National League team. It's a letter of congratulation "for your many fine pitching performances . . . We feel you have a bright future in our organization and we're looking forward to seeing you next spring . . ."

IT WASN'T CUSTOMARY for Breadon, a man building baseball's pioneer farm system, to write letters to untested rookies.

But Breadon didn't regard Sommerer as a run-of-the-mill player. He got his first look at Sommerer in 1939 after Cardinals scouts heard reports of a strapping teenager who threw a baseball with frightening speed. They dispatched a runner, Brazito, a hamlet a few miles south of Jefferson City.

The scout saw Sommerer pitch a game and handed him a train ticket to St. Louis. He arrived, donned a Cardinals uniform and threw batting practice. At the end of the workout the Cardinals were ready to offer Sommerer a contract. They looked for an executive with the authority to sign a teen-ager to a contract. But they could find nobody. Finally they led Sommerer, still clad in a Cardinals uniform, into Breadon's paneled office.

"I'VE NEVER signed a player but I'll sign you," Breadon said. "I hope you'll be happy in our organization." That was the beginning of Breadon's interest in Sommerer's career. Shortly after the contract was signed, Breadon passed word throughout the Cardinal chain that Sommerer was to be wired the results immediately after every game Sommerer pitched.

"At times that was embarrassing," Sommerer admits. "Here I was right in the middle of the sticks and guys who'd been in baseball for years were having to wire Breadon."



FERSON CITY'S COACH WITH A PUPIL  
ert Sommerer with Pitcher Keith Weber

a every time I pitched. I think some  
the managers must have figured I  
blackmailing him."

Sommerer started at the bottom of the  
rdinal system. His first assignment was  
h Monnett, Mo., of the Class D Mo-  
k League in the waning days of the  
9 season. He didn't stay long. His  
ckling fast ball, accompanied by a  
rp curve and smooth pitching motion,  
t him climbing the Cardinal ladder.  
went from Monett to New Iberia,  
, to Union City, Tenn., and finally, in  
41, to Houston of the Texas League.  
When the season ended, Sommerer was  
arded as the brightest gem in the Car-  
al farm system. Breadon's letter that  
was the crowning jewel. In 1942  
nmerer was confident he would be

taking his regular turn with the Cardinals.

But the 1942 season never rolled  
around for Sommerer. World War II ex-  
ploded across the horizon and instead of  
donning Cardinal flannels Sommerer put  
on Army khaki. On a night maneuver  
in 1943 at Camp Cardorock, Md., Som-  
merer stumbled and fell off a cliff. The  
pain in his back and legs was intense but  
doctors told him he would recover. The  
diagnosis was injured discs on his spine  
and pinched nerve. "Rest and warm  
weather will make you as good as new,"  
they told Sommerer.

In 1946, discharged from service and  
eager to return to baseball, Sommerer re-  
ported for spring training at Houston.  
It didn't take him long to realize that the  
pain wasn't subsiding but becoming more  
severe. "One time I'd pitch and feel as  
good as ever. But the next time the pain  
in my back would be so bad I couldn't  
take it. Sometimes after a game my legs  
would jerk so much the bed would rattle  
and wake up my wife."

So the Cardinals called Sommerer to  
St. Louis—but not to the baseball park.  
They sent him to a hospital.

In charge of the examination was the  
late Dr. Robert Hyland, whose specialty  
was returning athletes to tip-top condi-  
tion. But he didn't offer Sommerer much  
encouragement. He told him an opera-  
tion might correct the trouble but that  
there was a 50-50 chance it would fail  
and leave him an invalid. He also told  
him to quit baseball. "It will bring you  
nothing but more pain."

It WAS DIFFICULT advice for Som-  
merer to follow. "But I could see the  
handwriting on the wall. I didn't want  
any more pain. So I took Doc's advice  
and quit."

That left Sommerer a baseball failure  
at the age of 27—when most men are just

getting settled and starting to build for the future. "I didn't know if I had a future," Sommerer said. "That's as close as I've ever come to giving up. But I knew I had to keep going. I had a wife and family that depended on me. I realized I had no time for self pity."

THE ANSWER, Sommerer found, was hard work. It served a dual purpose: It started building for the future and it helped ease the pain that darted through his back and down into his legs.

He began training in an electrical repair shop, advanced rapidly and today owns his own business in Jefferson City, specializing in motor magneto repair work. With the years the pain has lessened, and Sommerer, now 40, finds baseball once more a major interest.

He coaches the Jefferson City Junior

American Legion team, which was nerup for the 1959 Missouri state championship. "It's the next best thing to playing myself—to be able to teach the little things I know about the game," Sommerer said.

Players say he puts across his point with methodical simplicity. Fellow pitcher and football quarterback, Sommerer finds and corrects tiny faults that might go unnoticed by a major league pitcher. "He made me a pitcher out of me," said Weber, pursued by half-a-dozen major league teams. "Before I was only a thrower."

The praise brought a beam to Sommerer's face. "I'm a lucky guy," he said. "Maybe it helps to lose something you cherish very much. It makes you more thankful for what you have left."

## DANGER SIGNS

ARE WE NOT in danger of being stuck with our freezers and television sets—not that they are bad in themselves but because we have made them into a delusive kind of stuffing to fill up our emptied and peaceless lives? And meanwhile we are still impressed by all this blown-up nothingness and many even indulge the illusion that when X-Day comes we shall be able to impress the invading Communists with all these gimcracks. I am afraid the Communists will hold their noses at the vile-smelling wealth of the man who has squandered the Father's capital and goes blabbing around the battlefield with a few decayed Christian ideas. Europe, the Christian West, threatens to become something impossible to believe in . . .

LET US REMEMBER this one thing: the worst thing that can happen to our Christianity is to let it become a thing taken for granted, which we wear around every day, just as the elder brother wore, and wore out, his existence in the father's house as he would wear an old, tattered shirt . . .

—From *The Waiting Father* by HELMUT THIELICKE,  
translated by John W. Doberstein (Harper)

## IVE MAKE A FAMILY

### Doubting Toms



WE HAVE so little illness—real illness in our family that it is always a surprise when someone is in bed for a day or more. Pete developed a snuffle last Thursday. At first I thought he did it deliberately to get out of Friday afternoon confirmation class and a Saturday appointment with the dentist. However, his cold turned into a real one. Sunday afternoon he went to bed—without prodding. When the child in the Melton house goes to bed of his own volition, he's a sick child. Monday our doctor came; gave Pete a shot and a pill, told him to stay in bed a few days, and said, "My daughter tells me you were quite a rumpus in your confirmation class on Sunday."

I pricked up my ears. I wasn't in Pete's room. He prefers a man-to-man chat with the doctor. But I was hovering in the hall, ready to talk with the doctor and take his advice about Pete.

PETE SAT up in bed and buttoned his pajama top. "What happened?"

"You are in the same confirmation class as my daughter, aren't you?" the doctor asked. Pete nodded, and the doctor continued. "Seems you have a couple of Doubting Toms in class?"

Pete nodded again. "Bud and Spud. They sound off on everything."

I tried to translate the names into boys' names, but in Pete's gang nick-names are cryptic and also constantly changing. Bud and Spud . . . they're the ones? They sounded off on—Why confirmation? What gives? What's all this skull and crossbones about? Is it gonna bring me any

bread?" The doctor laughed as he snapped his medical bag shut. "I'm quoting my daughter's report, you understand. I don't speak the teenage jargon myself."

"I dig ya," Pete said grandly. "Give more."

I was in Pete's room by now, as eager as he to know what happened in the confirmation class during Sunday school.

"THESE TWO boys put Pastor Hanson on the spot. He led the class yesterday. He knows that kids grumble about confirmation class. They grumble about school, too, and home, and manners and customs. They want to know *why*. Every other sentence begins with *why*. I don't think Pastor Hanson was surprised at the questions the two boys asked. Just surprised that they had not come up before in the many Friday and Saturday confirmation sessions."

"It isn't that Bud and Spud don't believe," Pete said, hastening to assure the doctor and me. "It's just that they don't see why they have to go through two years of confirmation classes so they can stand up one Sunday in June and say, 'I believe.'"

"That was the crux of yesterday's hassle," the doctor said. "My Elizabeth seemed to think Pastor Hanson came out on top. She said Pastor Hanson told the class each of us had to *prove* himself a Christian, prove that he was able to take his place in the congregation, prove that he knew at least the basic fundamentals of his faith.

"Pastor Hanson evidently drew a parallel with school. You can't walk out of school and say you know what is in all the courses. You take exams, are passed from grade to grade, give many evidences, in class and in public, of what you've learned in school. You *prove* that you have learned certain things.

"Then the pastor pointed out that in jobs you are only accepted into the staff or work group when you have *proved* your abilities and shown you are a responsible person."

"I hadn't thought of confirmation that way," Pete said thoughtfully, balancing on the tip of his nose the pill the doctor handed him. "Not that *I* am a Doubting Thomas about confirmation," he added in a hurry, looking at me.

I WINKED at Pete, poured a glass of water, and handed it to him. When he had downed the pill, he said, "Say, Doc . . ." I looked shocked. "I mean . . . Doctor . . . Sir . . . anyway . . . did the Spook tell you whether Pastor Hanson convinced Bud and Spud of the reason for confirmation?"

"The Spook? Who's Sp . . . Oh, you mean Elizabeth. Last week someone telephoned for Dizzy Lizzy. At least, I recognized *that* nickname.

"Yes. Elizabeth . . . Spook . . . said that Pastor showed the boys how confirmation meant you were a member of the church, not only of this particular church, but that it meant you could transfer to a sister church and be accepted in good standing.

"He showed them that it meant you were an adult in the church's eyes. He pointed out that most faiths had some form of confirmation for accepting a youth into full membership . . ."

"Like Roger's Bar Mitzvah," Pete interrupted. "I went to the party his fam-

ily had after the service at the synagogue."

"Same idea," I said. "Now, Pete, we have to stop asking questions. The doctor has to make umpteen calls, and maybe some of his patients have more than a virus bug and a cold. So . . ."

"I know . . . I know," Pete said patiently. "But one more thing."—He put his hand on the doctor's arm as he turned from the bedside. "Did Spud say whether Pastor Hanson answered Bud and Spud's question about—confirmation? Why can't we just say 'believe' and not bother with confirmation class and a certificate?"

"I gather Pastor Hanson's answer made an impression," the Doctor said, moving toward the door. "He said confirmation is a type of passport. You know, we need a few official documents to keep our lives straight. Birth certificate, baptism certificate, wedding certificate, school diplomas, honorable military discharge paper, social security card, a will . . . things like those.

"They are religious, civil, or educational documents. Each marks a milestone and proves that *you* are *you* and that *you* have accomplished something. A confirmation certificate is one of the documents, too. It proves that you are grown up enough to be a member of the church."

THE DOCTOR took his hat and coat from me as I held them out to him and hurried to the hall.

At the stairs, he said, "And you have three of these questioning minds! Only Elizabeth and she drives me nuts. We spent all Sunday discussing pros and cons of confirmation. Even your Pete, she didn't need to be convinced. She believes. But how she likes to argue! Goodbye, Mrs. Melton."



# WORSHIP NOTEBOOK

## NEW BOOK ON LITURGICAL MOVEMENT

THREE HUNDRED years ago in the Massachusetts Bay Colony the governor, John Endecott, cut the cross out of the British flag which flew over the Boston State House. It was "because the cross on this Pilgrim conscience was the hated symbol of all the tyranny and the detestable enormities" of the pope.

This incident is reported in a little book, *The Liturgical Renewal of the Church* (Oxford University Press, 160 pages, \$3.25. To be published Feb. 18) by five Episcopalian and one Lutheran clergyman.

No doubt that word "liturgical" raises the same emotional reaction among some people today that jarred Governor Endecott into action. But this is not a book about so-called "liturgical" ceremonial.

THE EDITOR, Prof. Massey H. Shepherd, Jr., provides a rather thorough history of the liturgical movement. He indicates that the movement has gone through three stages: 1) academic study of ancient orders and forms of worship, 2) the program to educate the church in the results of this study, and 3) the practical application.

An essay by Arthur Carl Piepkorn, a Missouri Synod Lutheran, sketches the story of the Lutheran liturgical renewal and particularly developments in Germany. While attempting to outline the reasons for the movement—a reaction against intellectualism, secularism, and insecurity—Piepkorn is careful to point out the pitfalls of the movement. Heavy imitation of Anglicanism has been one of the accusations leveled against early Lutheran liturgical development, particularly in eastern United States.

The use of the surplice and stole and the eucharistic prayer of the *Service Book and Hymnal*, with its "theory of consecration through the Epiclesis," an Anglican pattern, are cited as evidences of this influence. Thus it is, he adds, that Lutheran liturgical activity in the Middle West tends to be "anti-Anglican more or less on principle."

Also evident in the Lutheran liturgical movement, says Piepkorn, is a "cordial lack of enthusiasm for Roman Catholicism," the effect being to follow certain liturgical practices and customs which have been modified so as to be the exact opposite of the Roman Catholic usage.

Piepkorn's plea however is for a strict adherence to the confessions of the Lutheran Church, and out of this adherence he sees defense and even sanction for the necessity of the sacraments, the desirability of the historic episcopate, the frequent celebration and reception of holy communion, and the restoration of private confession and absolution.

IN THE PAST each denomination has focused on one peculiar facet and then crusaded so vigorously for it that at times all perspective was lost. The result was to build denominational walls higher and moats deeper. In Lutheranism it was the "real presence," almost to the exclusion of all others of the sacramental aspects, which became our watchword, and so we fenced the Lord's table and made sure that only Lutherans got through the gates.

The advance of the ecumenical movement, with its quite proper concern to work toward repairing the church's unity, led to the discovery that little success would be made if each church continued

to speak only from its own theological vantage point. Another approach had to be made, and the first essay by Theodore O. Wedel, "The Theology of the Liturgical Renewal," offers an exciting possibility.

Wedel suggests that perhaps the answer to our theological differences on the sacrament is to be found in a theory which was first proposed in a German monastery almost forty years ago. The theory goes by the name *Mysterien Theologie*, "Mystery Theology," and suggests that by using the older Greek word *mysterion* for the later Latin and *sacramentum* we can get more closely to the real significance of what we have come to call the sacraments. The substitution permits us to think of the sacrament not as a thing but rather an action.

ALL THIS IMPLIES further consideration of the use of the term "sacrifice," which is a thorn in the flesh of some people. In this connection it is interesting that Wedel insists that the sacrament cannot stop short with the incarnation. Always there must follow, in any consideration of the sacrament, the cross and the resurrection. And it is in this sacramental action of the church that the church unifies itself in eating and drinking the bread and the wine.

Wedel's essay deserves most serious consideration for it takes consideration of the liturgical renewal away from esthetic and antiquarian considerations. But even serious thought on these matters is not enough unless one is willing to determine how it will affect the people in the churches. "How does it work?" must be the next question.

In the essay by Bishop Lichtenberger and that of Headmaster Patterson of Kent School there are many practical suggestions. One is happy to note the

frequent urging that baptismal service be conducted as a part of the public worship of the congregation. The suggestion that the church's educational program be transferred (at least for four graders and up) from Sunday to another day in the week so that the custom of the family pew may be restored, will find willing ears in some quarters. The same is true for the weekly Eucharist.

We can all hope that every congregation would take to heart the suggestion regarding church music: "Hymns and anthems should of course be related to the propriety of the day and season, and the music of the service *should be such as the congregation can learn and sing.*"

If we are to accept the premises of the liturgical renewal—that the action is the action of the total church—we must also consider the relation of clergy and laity to the liturgy. "There are no spectators at the Eucharist; the action is not done by a few for the edification of the many."

This little book goes a long way toward helping people answer important questions.

—EDGAR S. BROWN, JR.



## PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

### Daughter's future

QUESTION: Marguerite, 18, has for some time been in love with a young man, who, as far as we know, is of good type. They are not thinking about marriage at present but undoubtedly have it in mind for the future. Our problem is that my husband has been transferred

a city more than a hundred miles from here. We expect to move soon.

But Marg wants to stay here and continue in her job. Her father and I believe she should go with us—her boy friend can come to see her at the new location. To this suggestion she reacts rather violently. She wants to be near her boy friend.

**REPLY:** Your problem is far from simple—many things are involved. Marguerite's immediate happiness and welfare, her ultimate welfare and satisfaction, your own and your husband's happiness, and more indirectly the career of the young man—all are parts of the problem.

How dependable is Marguerite? Is she relatively mature? Has she had adequate guidance in regard to boy-girl relationships? Does she have a group of friends in the local church who will stand by her? Are her associates at work of a steady and wholesome sort?

If a positive answer can be given to these questions it is one thing; if the answer must be equivocal or negative it is quite another. If, under your instruction and counseling she has really grown up, she should be able to handle herself well if she remains where she is. But she should then find a home in a YWCA or in a private home of friends, where the necessary amount of tactful, friendly oversight will be available.

Without doubt such a separation will be hard for you and your husband, but sooner or later it is almost sure to happen. "Emotional weaning" is painful. Do not hold on to the girl just for your own comfort—that is hardly a Christian attitude. Furthermore, if you try to impose on her a harsh decision you may thereby create in her a lasting

feeling that you have been unfair and make unlikely any desirable relationship in years to come.

Talk the whole matter over with her, point out the various angles, emphasize the broadened responsibilities, and indicate the value of pursuing a Christian course in all things.

### **Widow's interest**

**QUESTION:** I am one of several widows in the middle fifty bracket. As we are neither young nor old we find it a lonely age. It seems to me that the subject of a correspondence club within the ULCA has been mentioned in *THE LUTHERAN*. I am wondering whether such a club exists—an agency through which men and women could get acquainted.

**REPLY:** A club of this nature does not exist—I am sorry—though there seems to be a real need for it. Such an agency would, of course, pose a number of problems and involve a considerable amount of work. It seems to me that any such effort ought to be broader than one denomination. An all-Protestant set-up would probably yield better results.

Your best possibilities, it seems, must lie in your own congregation and community. Get into organizations or groups of good repute which include both men and women. Perhaps you and a few other persons could start a book review club, discussion group, adult class, or some other project. Any worthy group, in or out of church may serve your purpose, but, of course, no one can assure romance. Perhaps you can talk the problem over with a few good friends—men or women—who could introduce you to the right kind of men. Take your pastor into confidence.

# BOOKS

## FIRST-RATE BIBLE ATLAS

**Story of the Bible World in Map, Word and Picture.** By Nelson Beecher Keyes. C. S. Hammond & Co. 192 pages. \$5.95.

This is easily one of the finest and most practical combination atlas and picture books yet produced for the average Bible reader. This handy, compact volume is a work of art. The author has blended sound biblical scholarship with the results of modern archaeological research in a highly readable narrative. While he underlines the interrelatedness of the geographical, historical, and cultural backgrounds of Bible times, he does not allow the fascinating details to impede the flow of the biblical story.

Since the publishers of this volume are primarily map makers, one would expect the thirty full-color maps scattered in chronological order throughout the various chapters to be of the fine high quality they are. However these maps not only possess a crisp uncluttered beauty but also are extremely usable. Short, concise captions have been printed on the maps to identify the time and location of significant events. In addition, symbols and arrows are used to trace the migrations and conquests of men and nations. Through subtle shading, topographical details are indicated without obstructing the main geographical features.

Four pages of the introduction are devoted to a graphic "Time Chart of Bible History." Here by means of parallel timelines printed in colors the reader can see what was happening in the various nations of the known world while the principal events of Bible history were taking place. The time chart is extensive enough to give an overview of the centuries from 4,000 B.C. to A.D. 150.

Over a hundred photographs, many effectively tinted in pastel colors to enhance a three-dimensional effect, are liberally scattered throughout the text. Archaeological ruins, recent finds such as the Dead Sea Scrolls and scenes of the Bible lands as they

appear today, add a sense of reality to the unfolding story.

*Story of the Bible World* is a stimulating tool for Bible study that can be used profitably by teachers and students alike.

Philadelphia

FRANK W. KLOS, JR.

## ANCIENT LAND REDISCOVERED

**Rivers in the Desert.** A History of the Negev. By Nelson Glueck. Farrar, Straus, and Cudahy. 302 pages. \$6.50.

The Negev, a 70 x 120-mile triangle of sun-roasted desolation south of Beersheva has long been a blank spot on the map. Now after six years of detailed investigation a brilliant American archaeologist (Hebrew Union College, Cincinnati) has identified about 400 sites of distant centuries, complicating his amazing feat in the Transjordan where he spotted over a thousand sites of forgotten villages and towns.

In this comprehensive, nontechnical volume, Dr. Glueck sketches four disconnected eras of settlement: stone and bronze age man (more than 3000 B.C.), the era of the "pax Abrahamitica" (2000 B.C.), the era of Solomon and the kings of Judah (900-500 B.C.), and the unsurpassed era of intensive cultivation and water conservation in the Negev, beginning with the Nabateans and culminating in the Christian development under Byzantium, 200 B.C. to A.D. 700.

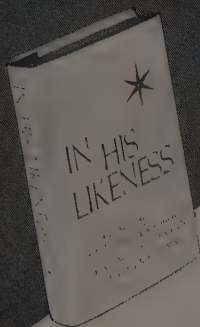
A potsherd on the ground, a pile of rocks, a revealing air photo, a cupped depression in a stone—these are clues enough for the trained detective of ancient history to decipher the historical riddles of the Negev.

But Dr. Glueck hastens to state that his purpose was not to prove the correctness of the Bible. "Those people are essentially little faith who seek through archaeological corroboration of historical source material in the Bible to validate its religious teachings and spiritual insights." These teachings, such as faith in God, cannot be "proved." On the other hand, "It may be stated categorically that no archaeological discovery

is ever controverted a biblical reference. Scores of archaeological findings have been made which confirm in clear outline or in exact detail historical statements of the Bible. They form *tesserae* in the vast mosaic

of the Bible's almost incredibly correct historical memory."

The arid climate of the Negev has not crept into pages of the book. Rather the reader is delighted by frequent poetic vivid-



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## JOHN KNOX PRESS

publisher of the LAYMAN'S BIBLE COMMENTARY

ness and imaginative word pictures—phrases such as “unlidded hours of unrestrained sunlight” when “the earth is stripped of all sculpturing shadows.” Here in the Negev the author sees his true homeland, and cannot help but speak of it with the passion of the pioneering Jewish settlers of modern Israel. Dr. Glueck’s surveys have also had a practical and political purpose: “The discovery of hundreds of ancient settlements in the Negev is absolute warrant of the possibility of rebuilding new ones there in greater numbers in modern times.”

End paper maps and fine photographs grace this handsome volume.

*Philadelphia* GUSTAV K. WIENCKE

## EVALUATING EVOLUTION

Darwin, Evolution, and Creation. Edited by Paul A. Zimmerman. Concordia. 231 pages. \$3.95.

Three professors at Concordia Teachers College, Seward, Nebraska, and one from Concordia Senior College, Fort Wayne, Indiana, have contributed six essays to this negative but even-tempered evaluation of evolution. They “recognize that there are elements in Darwinism and in modern evolutionary theory that can be accepted.” Yet on the whole the authors hold the belief that Darwinism is incompatible with Christian faith.

The basis for this judgment lies in their literalistic interpretation of the Bible. “Where Scripture speaks clearly, man’s reason must bow.” Much attention is given to the exegesis of Genesis’ early verses which are regarded as providing authentic and incontrovertible scientific information. Accordingly even a theistic evolution, they reason, “attacks the integrity and infallibility of the entire Bible” and cannot be accepted.

Having asserted that evolution is not to be reconciled with Christian faith, the balance of the book is an effort to demonstrate a) the inadequacy of the scientific evidence for evolution and b) the superior scientific support for classical “creationism.” In favor of the latter, Zimmerman argues, is the fact that the Bible seems to imply a fairly short

history for the universe instead of the 10 millenia demanded by evolution.

In the last chapter Professor Surbi points out the vast impact of evolution concepts upon all aspects of modern intellectual life. Darwinian notions became influential in theology, philosophy, psychology, education, history, sociology, and other social sciences. The effect on religion, he says, has been baneful. Evolution has nurtured infidelity. It has emasculated the distinct and supernatural character of Christianity. Likewise in all other areas the influence of Darwinism has not been good.

Christians who are convinced that Darwinism is incompatible with the Bible and their faith will find in this book an intelligent, up-to-date development of familiar arguments. Those who are not committed to biblical literalism, and who believe the Bible can speak most relevantly to modern science when it is not shackled to an assertion of scientific infallibility, will not find this volume particularly helpful or cogent except for its reminder that even as important a contemporary scientific cornerstone as evolution is still only a working hypothesis, subject to revision and modification not a redeeming gospel.

*Gettysburg, Pa.* REGINALD W. DEITZ

## MEDITATIONS

A Faith to Live By. By Stuart LeRoy Anderson. Oxford University Press. 115 pages. \$2.50.

It is common practice to label sermons and expositions as “meditations” in order to soften the edge of the former and popularize the latter. Here are 15 straightforward addresses (and such the author calls them) directed mainly to pastors and students: drawn from life, the biblical parables, and the almost forgotten Apocrypha.

Dr. Anderson’s illustrations from the world of drama, literature, and travel are not only appropriately used but are excellent combinations of simplicity and depth and will inevitably quicken the will to preach and the desire to study.

*New York City* ROBERT D. HERSHEY

# FOR LENTEN READING

## Meet the Twelve

by John H. Baumgartner

Powerful and penetrating profiles of the 12 Disciples. The author attempts to connect the discipleship of the first century and that of today, by introducing the reader to each one. Especially appropriate for Lent, this book will be appreciated by all Christians who want to deepen their faith. **\$2.50**

## A Lutheran Prayer Book

by John W. Doberstein

The devotional treasure of past and present, placed within the reach of everyone. Breadth in scope and depth, combined with simplicity give these selections a claim to a place in every Christian home. Also includes an adaptation of the SMALL CATECHISM and a table of scripture readings for each day. 4 3/8 x 7 1/8 inches. (UB847) **\$2.50**

## With Christ in the Upper Room

by Lynn J. Radcliffe

The stirring events of the Upper Room, recounted with new vividness. The author translates the events into personal meanings with such insight that you cannot help but feel, practically live, the stirring message of the Upper Room. **\$1.50**

## The Dying and Living Lord

by Helmut Gollwitzer

The author first delivered these devotions from the altar of a Berlin suburb as sermons, during the winter of 1940. These dark days for the sincere Christian in Germany can be easily compared with the tension of the present day. Here is an interpretation of Luke's gospel that shows the way to Christian triumph over the pressure of the world. 5 1/4 x 6 3/4 inches. (UB854) **paper cover \$1.25**

## The Manner of the Resurrection

by Leslie D. Weatherhead

A combination of important information and honest thinking, this powerful book will provoke much thought from Christians everywhere. An exciting and unique discussion of the Resurrection—how it may have taken place. **paper cover \$1.00**

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### **Three Women to Be Ordained**

**SWEDEN: Malmö. Jan. 25.**—THREE theologically trained women have now applied for ordination to the ministry. According to the law valid since Jan. 1, 1959, women have the same right as men to become ministers in the Church of Sweden. Due to the sharp opposition from some leaders of the church, nobody applied until now.

Every bishop makes his own decision whether to reject or to accept applications for the ministry. But in this knotty problem the bishops agreed not to decide until they had conferred with one another.

Last week the bishops met at Stockholm, and three of the bishops announced that they were ready to ordain the three women that had applied. Archbishop Hultgren will himself ordain Dr. Margit Sahlin, well known in ecumenical work. Bishop Josefson of Härnösand will ordain Ingrid Persson, now deaconess at Uppsala. Bishop Ljungberg of Stockholm will ordain Elisabet Djurle, now parish secretary at Stockholm.

The bishops announced that they were not united in the handling of the applications. Bishop Giertz headed the opposition. The "Church rally around Bible and Confession," also called "Confessional Frontier" and headed by Bishop Giertz, at once published recommendations for pastors and laymen who find the ordination of women contrary to the will of God. The recommendations say that those opposing the ordination of women will remain in the church but will refrain from any collaboration with female ministers and as far as possible even with male ministers who accept the female ministers. Laymen are recom-

mended not to attend church when a male minister conducts the service.

THE DAILY PRESS is now flooded with editorials and letters to the editor which find the recommendations of the opposition depressing and damaging to the church. How can Christianity make adherents so intolerant, noncooperative, nonecumenical, it is asked.

Of the thirteen bishops, twelve gathered at Stockholm. The thirteenth diocese, that of Lund, is vacant. In December Bishop Bolander died after one year in office. A week before his death, on the First Sunday in Advent, he dedicated a new church at Malmö.

The clergy of the Lund diocese will conduct an election on Feb. 24. Among the candidates Prof. Gustaf Wingren is the best known.

The bishops also denounced at the Stockholm meeting the anti-Jewish demonstrations, planned for participation by the Church of Sweden in August, for the 100th anniversary celebrations and cursed the church's attitude toward clear weapons.

WHETHER SWEDEN should attempt to procure nuclear weapons or not is a question now much discussed in political life as well as in church life. Last fall a committee appointed by the Swedish council of churches published its report in the book *Kärnvapen?* (Nuclear weapons?). The majority of the committee among them Dr. Gunnar Hillerdal, assistant professor of theology at Lund, argued that Christian ethics cannot make any difference between nuclear and conventional weapons. In this sinful world we are forced to accept military force and we cannot stop at a certain point in the development of techniques. A member, leader in the free Covenant church, represented the pacifist attitude.

ecting every kind of military force. The report has received much criticism, and the bishops now discussed the possibilities of gathering more material for the study of the problem. There are, for instance, many who make a radical distinction between nuclear weapons and conventional ones, willing to accept the use of the latter but not the use of the former. This standpoint is not represented in the report. —STEN RODHE

## Letters to the editor

### MORE ABOUT CHURCH NAME

SIR: Why do we Lutherans consider ourselves to be so obscure and insignificant that we feel obliged to overidentify our church with the adoption of long, cumbersome names full of descriptive adjectives? The name "Lutheran Evangelical Church in America" seems to protest too much, as though we feel insecure and defensive. The simple, dignified "Lutheran Church in America" would appear very much more to be desired.

*Philadelphia* ARTHUR K. LEBERKNIGHT

SIR: "Evangelical Catholic" is a name that expresses the true genius of our tradition, not in the sense of steering uncomfortably between two extremes but as combining in living unity the "catholic substance" and the "Protestant principle." The proposed "Lutheran Evangelical" strikes me as convoluted and as having a sectarian ring (the opposite of the intention of those who suggested it). If we want to stress the great word "evangelical," let us drop the term "Lutheran," which was only meant to be its synonym. (PROF.) FRANKLIN SHERMAN

*Iowa City, Iowa*

SIR: The adjective "Evangelical" in the name must go! The word is confusing to outsiders, especially the unchurched. A large percentage of people can't even pronounce it. Such a word is a stumbling block in public relations and in evangelism. In every

ULCA synod in the forthcoming synod conventions let someone rise to move that the synod go on record as being opposed to the use of the word "evangelical" in the name for the new church.

(REV.) WILLIAM W. SWARBRICK  
*Pekin, Ill.*

SIR: Did someone play "Scrabble" and come up with the name, Lutheran Evangelical Church? My choice is "The Lutheran Church in America." Our congregations are already known as Lutheran churches, and always will be regardless of the title of the merged church.

ROBERT H. BUSCH  
*Waco, Texas*

SIR: Should the proposed name "Lutheran Evangelical" become a reality, our beloved church will have set its educating ministry back many years. Almost every American associates "evangelical" with glossolalia, revival services, adult baptism, poorly educated clergymen, lower-lower class membership, etc. Why not the simple but concise "Lutheran Church in America"?

*Elizabethtown, Pa.* LARRY R. KRICK

SIR: What better name could we have than "The Lutheran Church in America"? The general membership of the church should have some say in this matter.

*Philadelphia (Miss)* CLARA F. MINNICH

SIR: A more accurate name for the new church would be the Lutheran and Evangelical Church, which would then make us in name what we are in practice—an American version of the old Prussian State Church.

(REV.) CHARLES P. GARTNER  
*Anchorage, Alaska*

SIR: Why not "Ecumenical Lutheran Church in America"? This would do away with any suspicion of borrowing and the embarrassment of having always to defend the doddering errors associated with "evangelical." "Ecumenical" would carry with it our ceaseless desire for total Lutheran unity and our identification with the whole of Protestantism.

(REV.) E. MAHLON CLARKE  
*Lancaster, Pa.*

## Inglewood Church to Help Establish Mission Nearby

By LOUIS F. MERTZ

LOS ANGELES—The best way to get over being a mission is to become a missionary. That is the attitude at Holy Trinity Church, Inglewood, which recently paid off the last \$7,239 owed the Board of American Missions for its buildings.

At the congregational meeting in January, the members voted to lay the groundwork for a daughter church in the nearby Rolling Hills-Torrance area. The work will be inaugurated through the Pacific Southwest Synod and the BAM.

Holy Trinity was a brand new mission back in 1941. Now the church has 1,600 baptized members, 700 communing. The Rev. Paul Waldschmidt is the pastor.

### Apportionment Paid in Full

PACIFIC SOUTHWEST SYNOD paid the ULCA apportionment, \$239,168, in full before the



John L. Sundberg (center), director of San Fernando Valley Lutheran Hospital Association, is shown consulting with ULCA members of the board: Ben L. O'Brien, Walter Norris, Carl C. McCraven and the Rev. John G. Simmons

end of 1959. The full quota for Lutheran World Action, \$40,311, was also paid. Synod President Carl V. Tambert:

"We are thus happy to report that again we will be full participants in the total work of the church which is one of the supreme desires of our synod."

EXECUTIVE COMMITTEE of the synod established the James P. Beasom, Jr., Memorial Scholarship Fund in memory of the late president of the synod. Gifts from congregations and individuals are sought to assist students attending Pacific Seminary.

### Steinhaus Heads Home Program

CALIFORNIA LUTHERAN HOMES have called the Rev. John Steinhaus, pastor of Holywood Church, as executive director. He will be in charge of the new multi-million dollar expansion program for service to the elderly and retired people.

Two immediate projects are the 175-unit expansion of the California Lutheran Home for the Aged in Alhambra, and a proposed 16-story tower building in San Francisco.

LUTHERAN WELFARE SERVICE of Southern California held its 15th annual meeting Feb. 2 at Angelica Church, Los Angeles. Speaker was the Rev. Paul A. Boe, new executive secretary of the Department of Churches, TALC.

PASTOR G. W. LOKENSGARD, of Milwaukee, Wis., was called to become chaplain at the new University of California Medical Center in San Francisco.

SOUTHERN CONFERENCE pastors and laymen attended a training school for parish leaders in Glendale on Feb. 7. Speakers included Dr. Charles B. Foelsch, president of Pacific Seminary; Synod President Tambert and Dr. Carl Segerhammar, vice president of the Augustana Church.

CHURCH OF THE MASTER, Corona del Mar, dedicated a new chapel on Jan. 24. Dr. Tambert spoke.

FAITH CHURCH, Phoenix, Ariz., will call an assistant pastor this summer.

# Billy Led Us Back to Church"

*That was when he was a baby;  
now he's 12, and an organist*

TWELVE-YEAR-OLD Billy Rearick is a member of the junior catechetical class at Grace Lutheran Church in San Jose, Calif. He also plays the church's big pipe organ.

When the regular organist was on vacation last August, Billy took her place at the console. He plays regularly for Sunday school and Luther League services and for released-time religious classes.

Billy's parents, Mr. and Mrs. Reynold L. Rearick, are understandably proud of their talented son. And if it weren't for Billy, they admit, they might not have become active members of their church.

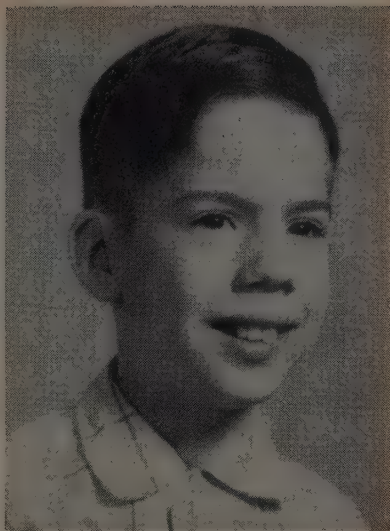
Not just because Billy is a musician, however. Let Mr. Rearick explain:

"When Billy was brought home from the hospital we were thankful that after many years of marriage we had in our home a son, a much wanted child. We were not particularly religious in our home life, and did not attend services often. But with the arrival of this baby a change took place in our lives.

"Dr. William Crouser, former president of the synod, baptized Henry William Charles Rearick. When he was three he was enrolled in the kindergarten class, and since someone had to take him we both attended Sunday school regularly with him.

"We began to take an interest in church affairs. I was elected to the church council. I became a teacher in the Sunday school. I was president of the Lutheran Brotherhood. I became Sunday school superintendent, and financial secretary of the church. Mrs. Rearick and I are now jointly in charge of the Home Department of the Sunday school."

Meanwhile the Rearicks discovered they had a child interested in music. At five he



**BILLY REARICK**

Junior organist likes sports, too

began lessons on the piano, and at six he played on a radio program in San Jose. Organ instruction began less than two years ago.

Although he spends much of his time on music, Billy plays baseball, basketball and football, and collects stamps. He is in the sixth grade at public school.

"People of many faiths have attended our church to hear Billy play the organ," said Mr. Rearick. "Truly a child has led them—his parents if no others—to the church."

## Dr. Benson Takes Pastorate

DR. OSCAR A. BENSON, honorary president of the Augustana Lutheran Church, has accepted the pastorate of Angelica Lutheran Church, Los Angeles.

Dr. Benson, who came to Angelica last fall as interim pastor, began his regular ministry there on Jan. 1. The congregation has nearly 800 confirmed members.

Dr. Benson, 68, was president of Augustana from 1951 to 1959.

## MONTANA-NORTH DAKOTA

### West Conference Churches

### Visited by Synod Leaders

By RALPH C. SANDGREN

BILLINGS, MONT.—The Rev. David Gerberding, stewardship and evangelism secretary of the Northwest Synod, and Milton Fiene, Lutheran Laymen's Movement representative, are visiting congregations in the Western Conference this month.

Churches to be visited are in Cavalier, Fargo and Glenburn, North Dakota, and Great Falls, Billings, Livingston and Columbus, Montana.

SYNOD PRESIDENT George L. Lundquist visited churches in Missoula, Butte, Great Falls and Rocky Boy, Montana, in January. Problems of the parishes were discussed and solutions suggested.

One interesting problem was that of St. John's Church, Great Falls, the Rev. Frederick Reinke, pastor. The congregation must decide soon whether to help start a new mission in a growing area of the city, or to relocate its own church in that section.

THE REV. RONALD ZAUDTKE, missionary to Argentina, also visited Western Conference churches to tell of his work.

### Fargo Church Renovates Building

REMODELING and renovation of St. Mark's Church, Fargo, N. D., is underway. Plans approved last November call for expenditures of \$75,000.

ST. MARK'S CHURCH, Grand Forks, N. D., moved into its new church building last Dec. 4. The congregation will be host to the Northwest Synod convention in May.

MONTANA STATE Luther League elected Lois Hurd of St. John's Church, Great Falls, as president.

TRINITY CHURCH, Lansford, N. D., is celebrating its 40th anniversary this year. Special events include a meeting of western North Dakota pastors this month, the state Luther League convention in August, and the Western Conference convention of

United Lutheran Church Women in October.

ROCKY BOY INDIAN MISSION has purchased a school bus to transport pupils to the Elder High School, ten miles away.

MISS CATHERINE SIEBERT of Redwood Church, Livingston, Mont., is training at Philadelphia Motherhouse for a year's service in the Board of Deaconess Work America program.

DISTRICT EVANGELISM chairmen of Western Conference attended the Joint Mid-America Evangelism Conference at Omaha, Neb., last month. They are Pastor Eugene Hasselquist of St. John's Church, Fargo, N. D., and Pastor Ralph Sandgren of Messiah Church, Billings, Mont.

## WARTBURG

### Spiritual Life Missions Held in Central Illinois

By ARNOLD KAITSCHUK

CHICAGO — Wartburg Synod churches in central Illinois are in the midst of a Spiritual Life Mission, fourth of a series of area missions directed by the Rev. E. Belter.

Emphasis is on reclaiming lapsed members and strengthening the faith of active members. Pastors of congregations where the program has been held report gains in attendance and in membership, though statistical progress is not the immediate goal. It is felt that results immeasurable now will be seen for years to come.

By the end of 1960, about 90 per cent of the synod's congregations will have taken part in these Spiritual Life Missions, according to Pastor Belter.

### Synod Benevolences Reported

WARTBURG SYNOD contributed a total of \$255,783.65 for benevolent causes in 1959 according to Treasurer R. L. Boulton. Ten years ago the figure was \$62,242.55.

The total included \$186,402 for ULC apportionment, \$22,572 for Lutheran World Action and \$35,982 for Carthage College.

## Granville Mission Starts Services in Pastor's Basement

By CHARLES A. PULS

MADISON — In mission work you don't always start on the ground floor. Sometimes you start a little lower—in the basement.

It was that way for Pastor John H. Schumell in the Granville section of Milwaukee. He had the prospective members lined up by mid-October, but he couldn't find any place to hold services.

But the people had "a terrific desire to get this church started," Pastor Schumell reported. They decided to begin services on Nov. 8 in the basement of the pastor's home. Sister congregations helped to provide a churchly atmosphere. A couple from Mt. Zion Church furnished an altar and pulpit. First Church in West Allis sent dorsal cloth and altar ware. Christ the King Church in Brookfield gave offering plates. Redeemer Church loaned altar and pulpit paraments.



First service filled basement of mission developer's home

The Board of American Missions gave 50 hymnals; Northwest Synod provided chairs.

First service drew 105 persons, and attendance has averaged 100 since then. Sunday school began Dec. 13 with 56 registered. Classes are held in the basements of three homes.

Plans are underway to purchase a home for a house chapel, with synod help.

### WARTBURG . . .

and Maywood Seminary. In addition there is \$10,826 for homes for the aged.

### Home Mission Work Continues

PASTOR GARLAND BAER began work Jan. 1 in Merrillville, a new suburb of Gary, Ind. Prospective members include a nucleus of transfers from Honterus Church, in midtown Gary. Honterus hopes to continue with ministry to the large Negro and Puerto Rican population.

DEVELOPMENT of a new field at Hampton Park, Ill., a new community being built ten miles north of Joliet, is planned for next year. A seminary graduate will probably be called to be the developer.

PASTOR BODO MUEHLING began work in the Granite City, Ill., field on Feb. 1. Preliminary

work had been done by Pastor William Marquardt, who went to Liberia.

CUTBACKS at a nearby Air Force installation and changes in highway development plans have completely altered the status of the Belleville, Ill., mission field. As a result, members of St. Stephen's Mission have joined Calvary Church of the Illinois Synod.

FAITH CHURCH, Joliet, Ill., became self-supporting on Jan. 1. The congregation organized six years ago has a communing membership of 344, and 652 baptized.

ST. PAUL'S CHURCH, Hayenville, Ind., has been transferred to the Indiana Synod. This congregation is about 175 miles from the nearest Wartburg Synod church, and it was felt it could have more fellowship in the sister ULCA synod.

## NORTH CAROLINA

### Seven Congregations Plan

### New Life Missions in '60

By FRANK K. EFIRD

**SALISBURY**—Seven congregations are planning to conduct the New Life Mission during 1960. They are: Haven, Salisbury; Daniel, Lincolnton; Mt. Calvary, Claremont; Friedens, Gibsonville; Sharon, Gibsonville; Trinity, Rocky Mount; and Lutheran Chapel, Gastonia.

The New Life Mission is a "program in depth evangelism geared to meet the needs of a congregation, determined on the basis of a self-study." The ULCA Board of Social Missions projected the program.

#### Higher Budget Proposed

THE SYNOD's executive committee adopted a budget of \$863,357 for 1961 to present at the annual synod convention in May. It is 11.8 per cent higher than the 1960 budget.

The committee has proposed that 57 per cent of the budget go to the ULCA, 23 per cent to institutions, and 20 per cent to the work of the synod. To reach the amount needed each communicant would have to contribute \$23.26, compared with \$20.78 for the 1960 budget.

In 1959, a total of 99 churches gave or exceeded their minimum benevolence assignments, while 85 failed to reach their minimums. If the latter group had reached their minimums, the synod would have gained over \$80,000.

THE FIVE CONFERENCES of the synod will feature biblical doctrine at their meetings the week of Feb. 22. Subjects to be presented will be creation, redemption, and sanctification.

NORTH CAROLINA Council of Churches, at its annual meeting in Charlotte Jan. 27, adopted a resolution favoring a ban on further testing of nuclear weapons and the setting up of necessary machinery for commencing and enforcing disarmament of all

nations under rule of law. Another resolution opposed the use of Sunday for Army Reserve and National Guard drills.

#### Round Church Planned at Spencer

**CALVARY CHURCH**, Spencer, will have a circular church. Architect planned it that way because zoning and property lines made the round design the most efficient.

The church will seat 280 persons, with an overflow capacity of 340. Splayed exterior walls encompass slender vertical windows providing good light. More light enters through a delicate triangular bell tower.

An existing educational building will be enlarged to include a fellowship hall and more classrooms. A small compact administrative building will be erected. All units will be linked by covered walkways.

PRICES OF SITES for new missions are going higher in North Carolina. Factors involved in the high prices are inflation, demand for larger sites, and the fact that Lutherans have been late getting into several of the major cities.

Recent mission site purchases include 10 acres in Charlotte for \$36,000; 8.7 acres with a house, in Burlington for \$23,500; 5.52 acres at Boger City for \$15,000; and three acres near Mocksville for \$6,100.



Sketch of planned Calvary Church, Spencer

# Synod Giving Sets Record but Fails to Cover Budget

By MARSHALL F. MAUNEY

LYNCHBURG.—Treas. George J. Buchanan received about \$46,000 more in 1959 than in any other year in Virginia Synod history. But despite this fine record, only 83 per cent of the synod budget was paid. This enabled the synod to pay 93 per cent of its ULCA apportionment and 91 per cent of its Lutheran World Action quota. The synodical cause that went over its quota was the Lutheran Children's Home of the South, which received 109 per cent of the amount sought. Seventy-eight of the 188 congregations paid in full or overpaid. Nine paid nothing to the synod treasurer.

## Legislation Arouses Interest

TWO BILLS PROPOSED in the 1960 General Assembly of Virginia have aroused interest among church people. One would permit sale of alcoholic beverages by the drink in certain restaurants. Several ministerial associations already have expressed opposition. The other would amend the Sunday closing laws. The Virginia Retail Merchants Association wants to have certain items de-

fined as not necessities and therefore not exempt from coverage of the law. The action is directed principally against certain supermarkets, drug stores, furniture stores and discount houses selling these items on Sunday. It would not affect the sale of established necessities such as food, drugs, motor fuel and the like.

UNITED LUTHERAN CHURCH MEN of the synod installed officers Jan. 3 at St. Mark's Church, Roanoke. They are Arthur L. Whitener, president; Onni E. Kangas, vice president; T. W. Beck, treasurer; J. S. Koiner, Jr., secretary; and H. R. Campbell, statistical secretary. Synod President J. Luther Mauney preached.

## Institutes Held for Councilmen

INSTITUTES IN 13 areas of the synod were held for church councilmen during January and February, with synod officials in charge. The program was focused on two topics, "Organized for Action" (responsibilities for the local program) and "A Church With a Vision" (responsibilities for the total church).

ST. MARK'S CHURCH, Luray, honored Warren E. Frank for 50 years of service as congregational treasurer. He served under seven pastors.

GRACE CHURCH, Rural Retreat, honored 35 senior members of the congregation, including eleven more than eighty years old.

## WELFARE

## Workshop Leaders to Discuss Response to Human Needs

NEW YORK—Dr. Harold Haas, executive secretary of the ULCA Board of Social Missions, and William H. Bennington, of the Bethlehem Lutheran Children's Home, will be leaders of the Workshop on Lutheran Welfare to be held Feb. 25 at St. Peter's Church, Manhattan. The Rev. Leonard R. Mann, president of the Lutheran Welfare Council, will be chairman of the general sessions.

Other leaders assisting in the program will be the Rev. Thomas L. H. Collin, Miss Cora Cox, the Rev. Stuart E. Ensberg, Mr.

Arthur Fugelsoe, the Rev. James A. Graefe, the Rev. Charles W. Hendrickson, the Rev. Donald A. Kraft, the Rev. Richard J. Niebanck III, Miss Dorothy E. Randall, the Rev. Henry F. Ressmeyer, the Rev. Donald Smestad, the Rev. John Stadtlander, the Rev. Paul Valentin, and Miss Edythe Watson.

Purposes of the workshop are to develop awareness of people's needs and to show the best ways of responding to them.

Afternoon meetings are for Lutheran pastors and laymen. The evening meeting is open to the public.

## ULCA

### *Moschetti Convention Organist*

MAESTRO GIUSEPPE MOSCHETTI, Allentown, Pa., concert-organist, will serve as the organist at the ULCA's 22nd biennial convention at Atlantic City, N. J., Oct. 13 to 20.

Also a composer and conductor, he has been organist at St. John's Lutheran Church, Allentown, Pa., since 1948.

A native of Tuscany, Italy, the maestro was trained from early youth in art and literature and before the age of 20, he was graduated from the University of Pisa in art, philosophy and theology.

He was led immediately afterward to dedicate himself to music, pursuing the study of almost every branch of the art—piano, orchestra, choral conducting and composition. But the grand organ, as far back as he can remember, was the instrument of his heart.

In 1932, Moschetti began his professional career as a concert organist, and his fame spread throughout Italy and Europe. His tours extended from Italy to England, Ireland, France and Switzerland.

A personal friend of the Italian royal family, the maestro played concerts in the Royal Palace at Naples. He was also a friend, music master and tutor for the imperial family of Austria.

When he played the third opening concert of a great new organ of the Royal Church of St. Ignazio in Rome, his guests included the royal family of Italy, Guglielmo Marconi, Palpini and the late Cardinal Eugenio Pacelli, who became Pope Pius XII.

Upon Marconi's recommendation, Moschetti was appointed concert organist at the principal radio station of the Italian Broadcasting System.



Giuseppe Moschetti

He left Italy in 1938 and pursued his in churches, public concerts and radio citals in Canada. Later he appeared as cert organist in several American cities in most of the centers of organ music North America—Carnegie Hall, St. Rick's Cathedral, West Point Military Academy, Harvard University, Columbia University, the Mormon Tabernacle and others. was an intimate friend of the late Pi Yon, who originally persuaded him to n his American debut in Carnegie Hall.

### *Two Appointed to Court*

A SYNODICAL president and the president of a theological seminary have been pointed to the Court of Adjudication Interpretation of the United Lutheran Church in America.

Appointment of Dr. Henry H. Bag president of Philadelphia Seminary, and Karl W. Kinard, president of the South Carolina Synod, to fill two vacancies on judicial branch of the church body was made by Dr. Franklin Clark Fry, ULCA president.

They will replace two members of court who have died, Dr. Rees Edgar T loss, Springfield, Ohio, and Dr. W. Schaeffer, Jr., Orlando, Florida.

The Court of Adjudication and Interpretation consists of nine members, six ministers and three laymen, "learned in doctrine, the law and the practice of Church."

### *TV's "Frontiers of Faith" To Present Morality Dramas*

NEW YORK—"Grab and Grace," a modern morality play by Charles Williams, will be presented on the Frontiers of Faith program over NBC television stations on Sunday, Feb. 21, at 1:30 P.M. (EST).

At the same time the following Sunday, Feb. 28, a religious dance program, "A Joy Is My Witness," will be presented by Pearl Lang and her dance group. The music will be the Toccata, Adagio and Fugue in C Major by Bach.

## Seminary Expands

and was broken and work was  
ed Jan. 6 at Columbia, S. C.,  
three new buildings for the  
ern Seminary. In academic  
s are Dr. George Schott, Dr.  
rt Roth, Dr. S. W. Hahn  
(shovel) and Dr. John L.  
seminary president. In back-  
nd are Treasurer N. E. Der-  
Mr. Lester Bates, Columbia  
r; Dr. F. L. Conrad, head of  
h Carolina Synod, and Dr.



ond Wood, head of Georgia-Alabama Synod. Construction, which includes administration  
ing, student union, and eight-unit apartment house, is expected to cost a total of \$436,794.

## el Dormitories Dedicated

REENVILLE, PA.—Two new residence  
were dedicated Feb. 4 at the 94th  
ders' Day celebration of Thiel College.  
ill Hall, a dormitory for women, was  
leted just last month. Hodge Hall, for  
has had a new wing added.

Robert Mortvedt, director of the  
A Board of Higher Education, spoke at  
onvocation. During the program Thiel's  
dean; Dr. Philip I. Mitterling, was in-  
ged by Dr. Frederic B. Irvin, college  
lent.

## ges Building Dedication Set

CKORY, N. C.—Dedication of the  
es Science Building is scheduled at  
r Rhyne College on Feb. 21. The new  
ng, occupied last September, is a gift  
r, and Mrs. L. L. Minges and family.  
e three-story structure cost approxi-  
y \$412,000 exclusive of furnishings. It  
les classrooms, laboratories and offices  
ne physics, biology and chemistry de-  
ments.

hoir Rhyne is planing a four-year pro-  
of study and training for nurses in co-  
tion with Grace Hospital in Hickory.

Students will take the equivalent of three  
years' academic work at the college, dove-  
tailing with two years' training at Grace.  
They will graduate with the bachelor of sci-  
ence degree in General Science-Nursing.

## Susquehanna Costs Increased

SELINGROVE, PA.—Basic cost of a year's  
education at Susquehanna University has  
been raised to \$1,450 for resident students  
and \$800 for day students for 1960-61.  
Costs in effect this year are \$1,162 and \$672  
respectively.

Although the new charges represent an  
average increase of 22 per cent, the univer-  
sity still ranks among the lowest in cost  
among Lutheran colleges.

## Newberry to Confer Degrees

NEWBERRY, S. C.—The board of trustees  
of Newberry College has announced that  
honorary degrees will be awarded at the  
May 29 commencement exercises to two  
United Lutheran pastors.

Receiving the doctor of divinity degree  
will be the Rev. Daniel Murray Shull, Sr.,  
pastor of Mayer Memorial Church in New-  
berry, and the Rev. Robert E. Lee, pastor  
of the Church of the Redeemer, Atlanta, Ga.

## NEW JERSEY

### Synod Holding Workshops On Service Book and Hymnal

By RALPH I. SHOCKEY

TRENTON — Synodical workshops on the *Service Book and Hymnal* are scheduled by the worship committee during this month. The Northern Conference session will be held at St. John's Church, Rutherford, Feb. 14; the Central group will meet at Calvary Church, Cranford, Feb. 21; and the Southern Conference at St. John's Church, Williamstown, Feb. 28.

The synodical committee planned the workshop for organists, choir directors, and pastors, in an effort to further interpret the several settings of the Service, and the proper use of Matins and Vespers. A demonstration will be given by two choirs. Sessions will begin at 4 o'clock and continue to 8:15.

#### Lectures on Doctrine for Laymen

LECTURES in Lutheran doctrine for laymen are to be given by Dr. William H. Lazareth, Philadelphia Seminary professor, during the Sunday evenings in Lent at St. Paul's Church, Collingswood.

The series was planned by the Southern Conference parish education committee. The purpose is to present a basic and intelligent summary of Lutheran doctrine which will help the laymen of the church understand more fully the tenets of the faith.

DIRECTORS and leaders of the former Lutheran Sweetwater Youth Camp, which was held from 1946 to the time of the formation of the New Jersey Synod, held a reunion in Pennsauken recently. The new Camp Beisler was purchased shortly after organization of the synod in 1950.

CHARITY SEWING by members of Calvary ULCW, Cranford, has not stopped with local congregational needs, but has made its influence felt in the Cranford Welfare Society, the Rocky Boy Mission School for Indians, Montana, and the Queen Louise

Home in the Virgin Islands. The group has been doing this extensive charitable work for more than three years.

#### Parish Houses Dedicated

NEW PARISH HOUSE at Christ Church Union, was dedicated by the Rev. Miller on Jan. 10. More space is provided for the growing needs of the church school.

ST. JOHN'S CHURCH, Phillipsburg, dedicated a new parish house Dec. 24. The Rev. Israel A. S. Yost is the pastor.

## NEW YORK

### Elmira Building Dedicated



Council President Haesloop, Pastor Je Kaercher receive keys from R. A. Wellis at dedication of new building in Elmira.

ELMIRA—Holy Trinity Church dedicated its new \$140,000 educational building on Jan. 10. Dr. Alfred L. Beck, president of New York and New England Synods, preached.

The unit can be used as a fellowship hall or divided into six classrooms. There is a kitchen and a nursery.

# Benevolence Receipts Fail to Reach Apportioned Goal

By LUTHER E. FACKLER

PITTSBURGH—Synod benevolences fell short of the goals for the second year in 1959, after a five-year period of meeting assigned quotas.

The total received for the \$1,139,263 budget was \$1,058,682, or 92 per cent of the amount apportioned to the congregations.

Giving for Lutheran World Action was 92.4 per cent of the goal.

## Counseling Service Introduced

TO INTRODUCE the services of the Pastoral Counseling Center of First Church, Pittsburgh, the Synodical Board of American Missions invited all Lutheran pastors of the area to a luncheon meeting. The Rev. George F. Shaffer, associate pastor, was introduced as the director of this new counseling ministry.

Dr. Granger E. Westerberg of the University of Chicago spoke at the service of dedication for Pastor Shaffer. Dr. Westerberg conducted a workshop on counseling interested pastors.

A SYMPOSIUM on "Christianity and Social Problems" will be held at the University of Pittsburgh Feb. 27, for students from West-Pennsylvania and West Virginia, under the auspices of the Lutheran Student Association and the Lutheran Student Foundation. The keynote speaker will be Dr. G. Elson Ruff, professor of THE LUTHERAN.

## Etna Church Breaks Ground

PITTSBURGH—Ground was broken Jan. 24 for the new sanctuary of Emmanuel Church, Etna. The colonial structure costing nearly \$100,000 will be erected adjoining the educational building completed five years ago. It will seat 350 worshippers.

The first spadeful of earth was turned by Mrs. Emma Shellaby, charter member who was present when ground was broken for



Pastor Franklyn K. Morris digging at Etna

the present church in 1900. Assisting Pastor Franklyn K. Morris in the ceremony were Pastor Robert P. Haslage, of Homestead, and Pastor Elmer P. Wentz, of Sharpsburg.

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Unfortunately it will not be possible to furnish guides for individuals or groups not making definite appointment through Mr. Keyser.

Any group desiring to arrange for luncheon (on Mondays or Thursdays) to be served during their visit must make this arrangement in advance.

## PA.: PHILADELPHIA

## "World Parish" Display At District Mission Rally

PHILADELPHIA—More than 1,000 people attended the missionary rally of the Northwest District, Ministerium of Pennsylvania on Jan. 31 in Messiah Church, Philadelphia. Speakers were Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions of the U. S. L. C., and the Rev. Donald Flatt, missionary to Tanganyika, now teaching at Christ the King Seminary.

During the afternoon exhibits of the mission fields of ULCA's "world parish" were arranged for visitors, and were explained by missionaries on furlough. Among these were the Rev. and Mrs. Herman Hammer, from Uruguay, and Miss I. Kaercher, from India.

The Rev. Paul Narayanarao of India, Dr. and Mrs. Tetsuzo Inouye of Japan assisted with the displays.

The Rev. F. W. Flothmeier of St. Ignace Church, Norristown, was chairman of the district foreign missions committee that ranged the program.

## Lenten Thursday Series Planned

ST. PAUL'S CHURCH, Olney, has scheduled prominent Protestant preachers for Thursday evenings in Lent. The schedule: March 3, Dr. Edward T. Horn of Trinity Church, Germantown; March 10, Dr. Vroom of Baptist Temple; March 17, W. Hamilton Aulenbach of Christ Church and St. Michael's (PE); March 24, Frederick Maser of St. George's Methodist Church; March 31, Dr. D. Reginald Thomas of Germantown First Presbyterian, April 7, Dr. Edmund Steimle of Philadelphia Seminary.

CHURCH COUNCIL of St. Paul's Episcopal Church, Third St. and Cheltenham Ave., authorized a special service of prayer to be held Wednesday mornings at 11 o'clock. This is in response to many requests from members, it was said.

## AWARE

### *New Life Mission Sparks*

### *Road Evangelism Program*

By CARL G. SMITH

MILMINGTON—St. Stephen's Church, the first in Delaware District, is planning a greatly expanded evangelism program in 1960 as a result of the New Life Mission in November.

First, a geographical study of the membership is being made. When it is completed, areas will be established within which it is hoped that closer ties can develop among the members. An individual will be assigned in each area to keep the pastors informed of illnesses and any other needs to which the church could minister. Transportation to church or Sunday school may become an area function.

Second, the pastors and evangelism committee will undertake a stepped-up visitation program. Those who indicated their willingness to help during the New Life Mission workshop are being invited to join in the lay visitation which began last month.

Pastoral visitations have been curtailed by the departure of Pastor J. Elmer Leas for a sabbatical leave to the University of Delaware, Ohio, church on Feb. 1. The program will be continued as intensively as possible by Assistant Pastor Edward O. Lukens, and lay evangelism chairman Kurt O. Johnson.

### CHANGES OF PASTORATE—

#### CENTRAL PENNSYLVANIA

UPPER MERION, HERBERT W., JR. From Trinity Church, Camp Hill. To Gettysburg Seminary, director of field work.

#### ICELANDIC

MUNDSON, HJALTI. To Mountain parish, N. D.

#### KENTUCKY-TENNESSEE

MAN, THOMAS H. To Fenner Memorial Church, Louisville, Ky.

#### MICHIGAN

OWEN, LASZLO. To Gloria Dei Church, Detroit, Mich.

MILLER, JOHN W. From Christ Church, Union, N. J. To Epiphany Church, Plymouth.

SHADE, ROBERT T. From Mt. Calvary Church, Westernport, Md. To Shepherd of the Lakes Church, Walled Lake.



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### D HAWAII

Air Both Ways or Air and Ship  
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### E ALASKA - INNER SEAWAY PASSAGE

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Skagway - Banff, Lake Louise  
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### F AGRICULTURAL & DAIRYMEN'S TOUR

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## CHANGES OF PASTORATE . . .

### NEW JERSEY

DORWARD, DALLAS D. From Bethany Church, Gloucester. To Holy Trinity Church, Burlington.

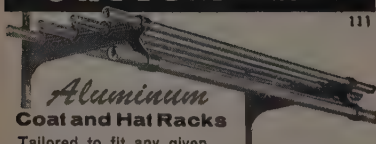
MESSNER, HERBERT L. From Advent Church, E. Orange. To St. John's Church, Newark.

### NEW YORK AND NEW ENGLAND

BOSCH, PAUL F. From St. Mark's Church, Williamsport, Pa., assistant pastor. To Syracuse University, N. Y., campus pastor.

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GUBA, A. GEORGE. From Zion Church, Dolgeville, N. Y. To St. Timothy Church, Grand Island, N. Y.

HOFFMAN, PAUL C. From Holy Church, Farnham, N. Y. To Zion Church, Dolgeville.

KIMM, EDWIN. To Trinity Church, Sand Lake, N. Y.

LANGE, IVAN. From First Church, Lockport, N. Y. Retirement.

REISCH, PAUL C. From Grace Church, Stamford, Conn. To St. John's Church, Rye, Long Island, N. Y.

STROHBECK, CHARLES. From St. Peter's Church, Manhattan, associate pastor. To Holy Trinity Church, New Rochelle.

VALTERS, KRISTAPS, SR. From St. John's Church, New Bedford. To Emmanuel Church, Hudson.

### NORTH CAROLINA

MISENHEIMER, CLYDE A. From First Church, Conover. To Concordia Church, China Grove.

### NORTHWEST

ELVEE, RICHARD. To Swanburg-Cross Church, parish, Minn.

LANDSTROM, PAUL E. From St. John's Church, Duluth, Minn. To Martin Luther Church, Milwaukee, Wis.

SIMONDS, JOHN. From Holy Trinity Church, Superior, Wis. To McCarrons Lutheran Church, Minn., mission developer.

### OHIO

LEAS, J. ELMER. From St. Stephen's Church, Wilmington, Del. To Bethlehem Church, Cleveland.

SPENNY, LORIN L. From Lewisburg parish, Pa. To Grace Church, West Carrollton.

## DECEASED

MRS. MARIE STERR DRACH, widow of Dr. John J. G. Drach, died 18 at Trappe, Pa. Dr. Drach was general secretary of the General Council Board of Foreign Missions and later executive secretary of the ULCA Board of Foreign Missions until his retirement in 1943. He died in 1957.

Mrs. Drach was born in Philadelphia.

The Lutheran

her are two daughters, Mrs. S. Louis  
ish of Trappe, and Mrs. John Blair of  
imore, Md.; and two sons, John D.  
h of Phoenix, Ariz., and Robert W.  
h of Trenton, N. J.  
neral service was conducted on Jan. 21  
ugustus Church, Trappe, by the Rev.  
A. McConomy. Burial was in Laurel  
Cemetery, Philadelphia.

RS. LAURETTA FISHER HOLL, 77,  
w of Dr. Adam J. Holl, died Jan. 23  
e Allegheny Lutheran Home, Hollidays-  
Pa. Her husband had served churches  
shville and Columbus, Ohio; Milwaukee  
Pittsburgh, and in Lakeland, Fla. He  
served as president of the Florida  
d.

rs. Holl was born in Wapakoneta, Ohio.  
is survived by two sons, Paul F. Holl,  
s of Pittsburgh, and Dr. Walden M.  
pastor of First Lutheran Church,  
stown, Pa. Funeral service was con-  
ed in First Lutheran Church, Pittsburgh,  
r. Harold R. Albert. Burial was in Mt.  
non Cemetery.

RS. EDNA R. SCHANTZ, 45, wife of  
Rev. Joseph L. Schantz, pastor of St.  
s' Church, Philadelphia, died Nov. 30  
Philadelphia hospital. Born in Milford  
re, Pa., she attended Pennsylvania State  
ersity and the graduate schools of Tem-  
University and Lehigh University. Prior  
er marriage in 1940 she taught home  
omics and science in Rockledge Junior  
School.

s. Schantz was active in community  
civic affairs in the parishes served by  
husband, in Harrisburg, Pa.; Washing-  
D. C.; Spring City, Pa., and Philadel-  
She is survived by her husband, her  
ts, Oscar S. and Annie Rosenberger,  
two sons, Alan and Joseph L., Jr.  
neral service was conducted Dec. 3 in  
mes Church by Dr. Charles M. Cooper,  
lent of the Pennsylvania Ministerium,  
he Rev. William H. C. Lauer. Burial  
n St. John's Cemetery, Spinnerstown,  
sylvania.

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# in conclusion

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WALKING ACROSS the campus of any university or even theological seminary these days, you notice some young fellows wearing massive beards such as haven't been seen in America since the 1890s. Psychiatrists haven't explained, so far as I know, what this means. It's a protest against something, and surely a harmless and inexpensive way of expressing whatever it expresses.

Perhaps we all need a cheap and starting means of saying that we're not entirely satisfied with the way the world is going. I saw an automobile with six tail lights last week, and I'm against that. Four tail lights are bad enough. Why do some folks have to make our world so unnecessarily complicated?

Nkrumah wrote a fascinating autobiography a few years ago, describing his youthful days in Africa. He made quite vivid the distress and disturbance which Africans experienced as their old tribal customs began breaking down. For thousands of years everyone had been obliged to conform to unchanging social customs. There was never any progress in such a society, but never any uncertainty.

THE CONSERVATIVE—the man who wants things to be as they always were—is perpetually defeated. Now and then things seem to stand still (in the U.S., as in the days of William McKinley), but then they start moving. Six tail lights on an automobile, for instance, and a Russian sputnik flying around the moon.

We get letters from some readers of this magazine protesting against pictures of newly dedicated churches which we often publish, because many of these churches are in the "contemporary" style of architecture. Instead of the hallowed

one-steeple or two-steeple churches in which we were baptized, they're putting up churches that look like a big box with a silo attached, people tell us.

There surely are some big mistakes being made in church architecture, and designers struggle with the great variety of new materials they may now use. As much like the early Middle Ages, when the word "gothic"—meaning uncouth, barbaric—was given to churches when some bold architects were flinging spires against the sky when they had learned a new way of supporting church walls by means of buttresses.

PAINTING IS WORSE than architecture. A month ago on the cover of *THE NEW YORKER* we had a "head of Christ" by Georges Rouault. Several years before Rouault died in 1958 I had been told to find someone who would write for this magazine a lucid and helpful interpretation of this artist. Three writers undertook the assignment, and finally a month we had something which seemed to me rather good and which we published Jan. 13.

But many people get the impression that this Rouault portrait looks like the work of a talented sixth-grader. To Rouault was struggling to speak a word of compassion in a world that was coming apart. The old values were falling out and he was trying to get hold of something that never dies.

You may have no taste for some of these strange aberrations in modern painting which began gaining headway in western Europe about the time men were shaving off their 1890 beards. Maybe you are disturbed by these pictures as I am by six-tail-light cars. This is a rather curious period in human history, as all people are.

—ELSON RUDEN



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